A briefe Confutation, *of a Popish Discourse:*

Lately set forth, and presumptuously *dedicated to the Queenes most excellent* Maiestie: by *Iohn Howlet*, or some other Birde of the night, vnder that name.

Contayning certaine Reasons, why *Papistes refuse to come to Church, which Reasons are here inserted and set downe at large, with their seuerall answeres.*

By D. Fulke, Maister of Penbroke Hall, in Cambridge.

Seene and allowed.

¶ *At London printed* for George Byshop. 1581.

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THe Papistes by long experience beeing learned, howe litle is gained to their part, by writing such Treatises, in which they tooke vpon them, either to iustifie their owne errours, or to condemne the truth of Gods Church, haue now of late taken an other course, and begun an other way of writing, which they haue thought more meete, both to couer the infirmitie of their cause, and to reteine such as they haue seduced in obstinacie of errour. For not abiding to proue, either that they are in the right, or wee in the wrong, they content them selues generally to inueigh, against Schisme and Heresie, & to shew foorth the daunger of both, in which argument while they contrine them selues, they yeeld many good and substantiall reasons, as is not hard for them to do, which take a good cause in hande. But when they come to couple this argument of Schisme or Heresie, either by affirmation vnto vs, or by denial vnto them selues, (without which there can no conclusion be made, of the whole cause in controuersie) they bring nothing but a stale, vnlearned, and miserable beggerie, of the whole matter in question: namely that they are the Catholikes, & we the Schismatikes, they are the Church, and wee the Heresie. Such is the whole drift of Gregorie Martinus vaine Treatise of Schisme, such is the scope of Hides seditious Epistle *Consolatorie* vnto Papistes, and the same is the policie of this blasphemous and traiterous discourse, cõteining the coulorable reasons made for the Papistes, that refuse to go to Church. The full and large aunswere vnto which infamous Libell, presumed to be dedicated euen to her most excellent Maiestie, with the confutation of the same Epistle Dedicatorie, because it requireth larger time, and is to be expected from a man of singular learning and diligence, assoone as it may bee done conueniently, I haue thought good in the meane time, briefly to set forth vnto the ignorant (for no man of meane knowledge can be deceiued by such petition of principles) the vanitie & vnsufficiencie of al these and reasons, that neither any one of them, nor they al together, can beany excuse, much lesse a defense, for these obstinate Recusantes, to withdraw their obedience from God & her Maiesties most godly lawes, decreed for going to Church.

The answere of a vertuous and learned man to a Gentleman in Englande, touching the late imprisonment of Catholikes there.

THE VEW of your late Letters (my deare and woorshipfull friende) brought vnto mee some sorowe and muche comforte. The sorowe proceeded of the wofull and afflicted case of my poore countrie so pitifully set downe by your penne vnto mine eye, wherein (as you write) so many great Gentlemen of woorship are imprisoned for their conscience and religion of late, so many good houses broken vp, so many housholders dispersed and fled away, so many young Gentlemen and seruantes vnprouided, so many poore people destitute, so many wiues disioyned from their husbands, so many children bereft of their parentes, such flying, such running, suche shutting vp in prisons, suche pitiful abiding hunger, thirst, and colde in prison, as you describe, doleful for vs to heare heere, but more ruful for you to behold there, and al this for different opinions in religion, a miserie not accustomed to fall in our fathers dayes, vpon that noble realme.

A pitifull discription of Englande at this day.

But as these were causes of some sorowe, so was it no meane comfort vnto me, to consider that in these wicked and loose times of ours, wherein there is no feeling or sence of vertue left, but al men enwrapped in the loue of Gods professed enemie the worlde, folowing with al force, and ful sayle, the vanities and ambition of the same: that there shoulde bee founde in Englande so many Gentlemen both for their yeares, liuinges, and other habilities, as fit to be as vaine as the rest, yet so precise in matters of religion, and so respective to their consciences, as that they wil preferre their soule before their bodie, and Gods cause before their owne ease, nay, that they wil rather venture both bodie and goods, life, landes, libertie, and al, then they wil doe any thing contrarie to their consciences, whereby they must bee iudged at the last day. This is suche a thing,

A rare martyr of comfort.

as is

as it must needes bring comfort to al men, and can iustly greeue none, except the common enemy the Deuil him selfe. For as for straungers, they must needes be edefied therewith: as for Englishmen, they must needes be incouraged thereby. And as for the Princesse her selfe, shee cannot but bee comforted therein, assuring her selfe that if these men, doe sticke so firmely vnto their consciences and fayth sworne vnto God in their oth of Baptisme: then wil they as firmely for the same conscience, sticke vnto her Maiestie, if occasion should serue, in keeping their secondary faith and allegeance, sworne vnto her Highnesse as to the substitute of GOD. Their aduersaries also and persecutors, it can not in any reason mislike, for that the contrarie religion were to haue them as constant and faithful in that, if it were possible to win them to the same.

But notwithstanding, seeing you wryte that there is both great dislike, and displeasure also taken of it, as though their constancie were obstinacy, and their conscience meere wil: (which most of al greeueth (as you write) their obedient and wel meaning mindes) albeeit otherwise the pressure it selfe bee so heauie as the burthen thereof is sore and greeuous to beare: for these causes, and for the giuing of some more light to the whole matter, I wil (as you seeme to desire) most briefly touch three things in this letter, whereby I doubt not but that you shal account your selfe fully and sufficiently answered.

1 The first point shalbe, what cause or reason the Catholikes haue to stande, as they doe, in the refusall of thinges offered them, and especially of going to the Church. The diuision of the whole Treatise.

Secondly, what way or meanes they may vse to remedie or ease themselues of this affliction now layde vpon them for their consciences.

Thirdly, if that way or meanes doe not preuayle, then howe they ought to beare and indure the same.

BEfore the nyne reasons, is premised an answere to (a Letter (as is pretended) of a gentleman in England, touching the late imprisonmẽt of Catholiks there: the cõtents wherof are these. First a great sorrow cõceiued in this answerer, for that pitifull descriptiõ of Englãd cõteined in the gentlemans letter, wherin was writtẽ, that so many great Gentlemen of worship were prisoned, for their consciences & religion of late. What great imprisonment I pray

you hath bene of late, of so great Gentlemen, as hath not bene and continued many yeares before, except some intermission granted, to assay to winne by clemency, ỹ which was not atteined by punishment. But it is not hard to gesse, what marke you shote at, that would haue conscience and religion, to bee the only cloake to couer whatsoeuer by secrete conspiracie against the state, hath bene of late attempted, by some of the Popish faction, whom you call Catholikes. Your treasonable practises, hauing not that successe you promised to your selues, and to your friendes in England and Irelande, you woulde nowe moue commseration by persecution, for conscience, in them that deserue iustly to be suspected for conspiracie, yea and them also that are manifestly detected of trecherie. And howe I pray you is the state of England made miserable, that it deserueth your folish of pitie, by imprisonmẽt of these Gentlemen? You answere, So many good houses broken vp, so many young Gentlemen and seruantes vnprouided, so many poore people destitute, as though al housekeping, maintenance of young Gentlemen and seruants, & prouision of the poore people, depended vpon a fewe obstinate Recusants, who if they were all with God, yet none of these commodities should be wanting in ỹ realme. And while they remaine in the worlde, who forbiddeth them, although they be imprisoned, to kepe good houses, mainteine seruants, relieue ỹ poore? It is wel knowne, how great a gaine they make of their imprisonment, & how glad some of them are, whẽ they may haue the colour of restraint, but euen in their own houses, that they may pretende imprisonment, for not keeping of good houses, mainteining of seruants, & relieuing of the poore. But let vs heare more of this lamentable description. So many wiues disioyned from their husbands. But how many is there, or what one is there? or euer hath there bẽn in her maiesties raign, that being imprisoned for the only cause of religion, might not be suffred to haue his wife resort vnto him, yea, & to remain with him if it were both their pleasures so to liue, and the wife to beare parte of her husbandes trouble. If not one can bẽ named, that can bẽ proued (for Howlettes slaunder of Watter Dimmockes wyfe, hath bẽne openly confuted) there is no colour in the nexte complainte, Of so many children bereste of their parentes, whose Parentes are liuing, and at libertie to prouide for them, in all honest and duetifull manner.

As

As for the flying, running, dispersing, shutting vp &c. It is so great as hardly can bee seene in any place worthy the noting, and least able to make a pitifull description of the flourishing estate of Englande, which God of his mercy long continue, that enuy of all her aduersaries, may breake her bowels, with griefe to beholde it. But who can abide that slaunderous complaint of such pitifull abiding hunger, thirst, and colde in prison described by the supposed Gentleman? repeated by this reason maker to bee a miserie not accustomed to fall in our fathers dayes vpon that noble Realme, and all for different opinions in religion. You haue beene a great and long straunger from this noble realme, that haue not knowne in your owne daies if you bee of any yeeres meete to make argumentes for all Catholikes, or in your Fathers dayes of what yeeres soeuer you be, that you haue not heard of greater miserie, then hunger, thirste, and colde, in prison sustained, accustomed to be laid vpon Englishmen professours of the trueth, by Papists maintainers of heresie, and all for difference of opinions in religion. But I woulde I might reason a little with ỳ gentleman describer (because you the reporter, haue deuised to colour a most detestable slaunder, by haere say, and another mans description) I pray you tell, in what prison, & what gentlemen are they, that abide such pitiful hunger, thirste, & colde? how many haue pined for hunger, fainted for thirst, & starued for colde? Are not al these great gentlemē which you say are imprisoned for their consciences, at libertie to feed & cherish themselues with their owne goods. Or if you will impudently expounde your saying, of any poore Papists, that are imprisoned for religion, of whom you speake not any worde, are not their friends suffered to minister vnto them al things necessarie? what one person can bee named that abideth such pitiful hunger, thirst, & colde? Are you not ashamed, without al colour to slaunder so noble a state, & the godly Magistrates of the same, with such barbarus crueltie? But to say mine opinion, I think verily, that no gentleman in England, hath so vngentlemanlike conception, vtter al shew of truth, to auouch so lowd a lie. But rather ỳ this reason maker, faineth such a letter of description, whereof he himself is the authour, imagining by example of his owne faction, that the like tyrannie is practised in the Church of God, as is vsual to the crueltie of the Papists. The causes of his sorowing being thus set forth, he cōmeth to comfort himselfe, by consideration of so many Gentlemen, so precise in mat-

matters of religion, and so respective of their consciences, in these wicked & loose times, where there is no feeling or sense of vertue left, but al men inwrapped in the loue of gods professed enemie the world, folowing with al force & ful saile, the vanities & ambition of the same. Indeed sir, you haue followed your shameles slaunder, with full saile, & haue had winde at wil. What say you: is there no sense or feeling of vertue left, but al men inwrapped in the loue of gods enmie, except those few gentlemē, the matter of your rare comfort? In your familier letters we must suppose you write as you thinke, and as to your deere & worshipfull friende, wherfore whatsoeuer you do in cōmon writings, professe of your reuerēt opiniō of her maiesties singuler vertues, & other of high estate that are vnder her, executers of her Christiā lawes, al is but dissimulatiō & hypocrisie, fained glosing, & serule flatterie. For you acknowledge not only no vertue, but not so much as any feeling or sense of vertue, to be left in any other, then those gentlemē recusants, al other men not allured, nor intāgled, but inwrapped, in the loue euen of gods professed enimie the worlde, not seduced and drawen thereby, but folowing, and that not slowly, but with al force and full saile, the vanities and ambition of the same. If this were true, it would make a more miserable estate of England, then you before imagined, by imprisonment of a few good house keepers. And I would hartily wish, that your falsly fayned of all, might not be verified of some. But that there is no sense or feeling of vertue, but al men inwrapped in the loue of gods professed enimie, & that in so extreme a degrée: except a smal number of obstinate & wilfully blinded Papists, that is more then euer could be iustly saide, almost of any Heathen or Turkish state, in which the sense & feeling of vertue was neuer so wholy extinguished, but some remained euen in them that knewe not God, nor serued him aright. The king of Sodoma shewed some sense & feeling of gratitude & equitie, when he was content to yéeld to Abraham his deliuerer, the whole pray and spoyle of the aduersaries, so that hée might recouer his captiued people. But let that passe, and consider the grounde of this comfort. So many gentlemen both for their yeeres, lyuings, and habilities, as fit to be as vaine as the rest (as though all other Gentlemen were vaine, but they) so precise in matters of religion, and respective of their consciences &c. To omit that which is done in secrete, the manifest couetousnes, oppression,

Gen. 14.

oppression, and wrong dealing, in some of their lives appearing, declareth small precisenes to be in their religion, or respect of their conscience in their refusal. But admit that none of them might be touched in conuersatiõ, as that were not sufficient to iustifie their religion, so it shoulde be small matter of comfort vnto a christian man, to see so many Gentlemen refusing to yelde to the trueth, and so few poore men (to whom the Gospel properly perteineth) that dare withstand the Lawes that are now made of religion. Whereas the true religion hath but fewe noble, in comparison of the multitude of the poore that receiue and imbrace the Gospell: It is therefore but a smal likelihood, that Papistrie shoulde be the true religion, which few or none, but Gentlemen dare professe in Englãd. Which argueth ẏ ẏ greatest number of thẽ, being able by welth to beare out the greatest punishment that is laide vpon them, suffer of wilfulnesse, rather then of conscience: who if they were put to the same tryal, ẏ the poore martyres were in time of popish persecution, it is hard to say, how many of these gentlemen that abide imprisonment, woulde indure to ende their lines (as those did) in firy tormẽts. Experience we haue in the daies of king Henry, & king Edward, whẽ sharper punishmẽt then now is practised, was executed vpon offendours in some cases, how few there were & those ẏ were discouered by others, rather thẽ by their own open professiõ, that indured the seueritie of those lawes. Yet were those times more likely to haue yelded thousands of martyrs, & confessours, when men were neuer drawne from their old inueterated opinions, if certeintie of truth had bẽn in papistrie, which might haue bred a constant faith to haue suffered death willingly & faithfully, for the defence & testimonie of gods religion, against heresie: which error builded vpon vncertaine or false grounds, albeit it may worke wilful pertinacie in some, yet neuer is able to giue patience & constancie in the vttermost afflictions vnto mortie. The same thing the experience of these times doth obserue, in which only they suffer by their wils, to whom the suffering is no great smart. But ẏ meaner sort, although in hart they fauour popery, yet because they haue no faith, but an vncertaine opinion, they dare make no confession, to bring themselues in greater trouble, then they are able without greate paine too suffer

Mat. 11. 5.

And

And euen those of wealth, that care not to be imprisoned, rather then to goe to Church: how many of them dare make confession of that, which is the profession of all Papists, that he acknowledgeth the supreme authoritie of the Pope, & is by Bul, or other token of pardon reconciled to the Sea of Rome. And wherefore are they so dangerous in this matter rather then the other? but because ẏ law is sharpe in ẏ point, for acknowleging ẏ popes authoritie thē for going to church. Whereas if they suffered of conscience grounded vpō a Christiā faith, they would neuer be ashamed to confes him, whō they think in their erronious perswasiō, to be the rock of the Church, ẏ head & singuler shepheard of the same, without acknowlegeing of whose autority they hold, ẏ there is no church, no truth, no saluation. I omit that there is apparant & probable suspitions in some of the imprisoned, of hope of greater preferment, & worldly aduauncement in another state, then they looke to obteine in this, whereto doth tend al their diuelish & traiterous machinations, against the Prince & present state, by Gods goodnes hitherto preuented, and I hope (if our sinnes which deserue the contrary doe not let) shalbe finally and perpetually disapointed. But this their obstinacie is such a thing (saith this discourser) as it must needes bryng comfort to all men. So that in his iudgement, they are no mē, to whom the wilful contempt of Papists bringeth no cōfort. what more? It can iustly greeue none, except the cōmon enimy the dyuel hymselfe. See yee not, what account he maketh of her Maiestie, & al her ductifall subiects, both of the Nobilitie & Comminaltie: all whom it cannot but greeue exceedingly, ẏ any of her born subiects, & there naturall countriemen, should so obstinately refuse the hearing of Gods word, & cōmunication with his Churche, without ẏ which there is no hope of saluation, that they had rather bee imprisoned, with ẏ displeasure of God & their natural Prince, then be at large with obedience vnto Christ, & good liuing of their soueraigne. Yet further see how not only in general, but also in particuler, he presumeth to affirme of her Maiestie. And as for the Princes herselfe (saith he) she cannot but be comforted therein. Behold how confidently hee flaundereth her royall Maiestie, in bearing men in hand, not only that she is cōforted by the disloialtie of her subiects, but also that, it cannot otherwise be but that shee should be comforted by that, which euen cōmon sense abhorreth, that the ruler shoulde be comforted by disobedience, and a Christian ruler by disobedience vnto

Christes

Christes faith wherof she is a zelous defendor, What other thing therfore is ment by this supposed impossibilitie, but to insinuat in most slanderous & infamous suggestion, ỹ her Maiestie fauoureth the contempt of her lawes, liketh well of disobedient subiectes, yea is greatly comforted at the obstinacie of them, whom, by publike lawes, and open profession, she hath declared, these 22. yeares, to be enimies of Gods truth, maintayners of superstition, and defendors of heresie. But let vs yet more nerely beholde the cause, which maketh it impossible, but that shee must needes be comforted therein. She cannot but be conforted therein (saieth he) assuring her selfe, that if these men, doe sticke so firmely vnto their consciences and faith sworne vnto God, in their oth of baptisme. Then will they as firmly for the same consciences, stick vnto her maiestie, if occasion shall serue, in keeping their secondary fayth, and alleageance, sworn vnto her heighnes, as to the substitute of god. No doubt, but her maiesty must take great comfort, ỹ she setteth forth and executeth lawes, to defende such a faith & religion as men cannot obay, but by breaking their faith, sworne vnto God in their oath of baptisme. Or els her highnesse must thinke great disloyaltie (what speake I of disloyaltie?) yea open and manifest contumely, in such an impudent marchant, as dare be bold to assure her subiects, ỹ commaunding them to ioyne with her in true religion, shee commaundeth them to breake their firste fayth, sworn to God in baptisme, and yet notwithstanding cannot but be cõforted at their obstinate contempt, to her most iust and godly commaundement. But let the matter of the first fayth remaine in question. What assurance can her maiestie haue of the keeping of their second fayth, and alleadgeance sworn to her heighnes, as to ỹ substitut of god? How many of those recusants pretended for cõscience and keeping of their first faith sworn to god, ioined with the trayterous Earles of Northumberland and Westmerland, in open and actual rebellion against her maiesties person, her crowne and dignitie? Behold the bond of assurance, that her heighnes hath by their obstinate refusing to yeeld vnto her gracious and godly procedings. These be the linkes of loyalty, wherby papists are so chained in obedience vnto their god, ỹ they cãnot be traytors against their prince. This is the recognisance of their dutie, ỹ they will stick vnto her maiestie, if occasiõ should serue, ỹ so soone as any occasion is offred, to shew themselues in their right colours, stick not

to make open war against her maiestie, euen in her owne realme, and their natiue countrey. I hartily beseech almightie God, if it bee his will, for Christes sake, to illuminate their blind eyes, that their heartes being truely conuerted vnto God, they may bee meete instrumentes to serue the Prince. Which grace if it be not his maiesties pleasure to graunt vnto them, for causes knowne to his diuine wisdome, I beseech him for his mercie, that her highnesse neuer haue neede or vse of their ayde, who are her secrete sworn enimies, howsoeuer they pretend an outward countenance of duetie and faythfulnesse: But to returne to this our discourser, if Papistes could bee ashamed of any thing, my thinke he should not for shame, promise her maiestie assurance of their fidellitie, who haue a. receiued principle, ý to infidels, and such as they accounte her highnesse to be, no fayth or promise of obedience, it is to bee obserued. And what talketh hee of a secundarie fayth, sworne vnto her highnesse? as though either shee or any almost in Englande, were ignorant of the blasphemous bulles of Pius quintus and Gregorius 13. giuen forth against her maiestie, procured by the traitours on that side the sea, by which al her subiects are assured to bee discharged of all oth of obedience, and loyaltie vnto their souereigne, and the Prince her selfe (with more vile tearmes, then I in respecte of her honour, and any duetie may expresse, as meete for the blasphemous mouth of Antichrist, as vnworthy of her most roial and noble personage) discharged of ý most lawful souereigntie, which by the ordinance of God & her most iust title, by all law, righ & equitie, doth appertaine vnto her. Will they stick to her Maiestie in conscience of anyoth, whose consciences the Pope hath losed from al dutie of alleadgeance? Haue not all the Papistes one sense of this matter? or els where is the vnitie they brag of? doeth not Bristo in his 40. motiue affyrme, that al the Papistes in England be duelie discharged from subiectiõ, and the Prince frõ dominion, by the souereigne autoritie of the common pastor of relygion? Saith he not in the same motiue, that although they be discharged of their fealtie, yet they obey for common humanitie? He might much more truly haue said, that being in their traiterous perswasion discharged of their fealty, wherinsoeuer they obey, it is for feare of penaltie. How can they that thinke themselues discharged of their fealty, keepe their secõd faith and alleadgeance, sworne to her highnesse, as to the substitute of

God,

God, whome they wickedly imagine to bee discharged from dominion, by the Soueraigne authoritie of Gods vicar, in their tearme, but the deuilles dearling in very deede. But if the rebellion in the North, the Bulles of their two last Popes, Felons execution, Brines motiues, and a great many other motiues, inducing her maiestie to conceiue of them, as of most daungerous persons, to the state were all cleane forgotten, or els had neuer gone before, are the attempts of Saunder in Ireland, so obscure, or ỳ Popes standerd throwne downe so lowe, or his garyson of soldiours so wholy discomfited, or his forte so throughly rased and made euen with the ground, or Campions proude and foolish chaleng, and the flocking of so many Iesuits and Seminaristes, as so many trompets and bellowes of sedition into England, concurring with the hostile inuasion of Ireland, so cleerely abolyshed, that no monumentes of popish fidelitie and alleadgeance to their soueraigne, remaine to bee gathered or considered of them? but that this new discourser, dare assure her Maiestie, that the disobedience of Papistes, is an argument of their loyaltie, their obstinacie, a proofe of their fidelitie, their contempte of God and his trueth, a conclusion of their alleageaunce and sworne seruice to their Prince?

Yet is hee so confident in defending their wilfulnesse, that hee auoucheth, that their aduersaries also and persecutors, cannot in any reason mislike it, for that the contrary relygion, were to haue them as constant and faythfull in that, if it were possible to winne them to the same. In deede constancie, if the cause bee good wherein it is, deserueth great commendation, but obstinacie in an euil cause, as it hath nothing ỳ in reasō can moue wise men to like it, so hath it not a necessarie consequence, that the obstinate being once reclaymed to good religion, will alwaies continue constant in the same. For besides experiēce in some of the recusantes, who haue reuoulted from the truth, once professed, that constancie, wherby true religiō is faithfully maintained, is the gift of God, and differeth as much from obstinacie, whereby an euill matter is borne out, as trueth differeth from falshood, and good relygion, from heresie.

The last part of ỳ answer to this prætēded letter, is spent, in promising to proue their obstinacie to be constancie, and their wilfulnes to be conscience, and in satisfying his friendes desire, briefly to touche three thinges. The firste poynte shall bee, what cause or reason the Catholikes haue (sayeth hee) to stande as they

doe, in the refusall of thinges offered them, and especially of going to church. The other two poyntes, which are altogether omitted. I will rehearse in the ende, with a briefe coniecture of the cause why the same were giuen ouer. And now to the first parte, and in deede The onely matter, and whole discourse of this treatise.

The first parte.

THat the Queenes most excellent maiestye, the honourable Lordes of her pryuy Counsell, and other the learned and wise of England, may see that the refusall of going to the Church of so many thousande Catholykes at this day in that Realme, is not vppon disloyaltie or stubberne obstinacy, as their aduersaryes giue it out, but vppon conscience and great reason, and for the auoyding of manyfest perryll of eternall damnation, which they shoulde incurre in yeeldyng to that, which is demaunded at theyr handes: I haue put downe some causes and reasons heere followyng, referring the Reader to more larger dyscourses, made by dyuerse learned men of our tyme, in sundry partes of theyr works (this beyng shuffled vp in haste) and namely to a peculyar Treatyse not longe agone publyshed touchyng this matter.

A necessary supposition.

But first of all it is to bee noted, that my reasons (to thend they may conuynce) are to bee supposed to proceede, from a catholyke mynde, (that is) from a man, which in his conscience is throughlye perswaded, that onelye the Catholyke Romayne Relygyon is trueth, and that all other newe doctrynes and relygions, are false relygions, as all newe Gods are false Gods. Nowe, of these Catholykes there are two sortes, in Englande, thone which in theyr consciences doe iudge, that as all other relygions besides theyr owne are false, so all partycipation with them eyther in deede, or in shewe, by oath, by Sacramentes, by goyng vnto theyr prayers and seruice, or otherwyse, is naught, forbydden and vnlawefull, and yet eyther for feare, or fauour or some other worldly cause, they are content to communicate wich them in all or some of the foresayde thinges: and of those men (albeit they bee very many in England) I meane not to entreate, theyr case beyng apparauntly both to themselues and to all other men, wicked, and out of all doubte damnable. For as S. Austine sayth: *Hee that knoweth the things to bee ill that he doth, and yet doth thē, he goeth downe quick vnto hell.*

Two Sortes of Catholikes.

What a Sinne it is to doe ageynst a mans owne conscience.

August. in psal. 54.

As though he would say: Albeit he be yet quicke vpon the earth, yet is he, in the prouidéce of God, dead & damned in hel. And S. Paul talking of this sin, neuer laieth lesse punishment vpon it, then iudgement & dánation, although it be committed in thinges of themselues indifferent or lawfull: for albeit (as he saith) meates offred to idoles be of themselues lawfull to be eaten, to him that knoweth an Idole to be nothing: Yet, *If a man shoulde discerne or iudge it to be vnlawfull and yet eate of it, he is damned for it, because hee doeth not according to his conscience or knowledge.* And the reason is that which S. Paule hath immediatly following, saying. *All that which is done by vs not according to our knowledge or conscience, is sinne.* And S. Iames confirmeth the same, saying. *He that knoweth good, and doth it not, sinneth.* Wherefore S. Paule crieth out a a little before, thus. *Blessed is hee that iudgeth not, or condemneth not himselfe, in doing contrary to that he best alloweth.* And the cause why this sinne against a mans owne conscience is so damnable, is this. Some doe sinne of humane frailtie, as did Peter, and this is called a sinne against the father, who is called *Power*. Some doe sinne of ignorance, as did Paule, and this is called a sinne against the sonne, who is called *Wisedome*. Some doe sinne of meere will and malice, choosing to sinne although they know it to be sinne, and this is the sinne against the holy Ghost to whom is appropriated particularly grace and goodnesse, the which a man most wickedly contemneth and reiecteth when he sinneth wilfully against his own conscience: and therefore Christ saith, that a man shalbe forgeuen a sinne agaynst the father and against the sonne, as we doe see it was in Peter and Paule. *But he that sinneth agaynst the holy Ghost shall neuer be forgeuen neither in this world, neyther in the worlde to come.* As for example the Pharisies were not: which did many thinges against Christ, malitiously, and contray to their owne knowledge & consciences. If this be true (as it is, if God be not vntrue) thé in what a miserable case standeth many a man in England, at this day which take othes, receiue sacramentes, goe to Church, and commit many a like acte directly against theyr owne consciences, and against their owne knowledge: nay, what a case doe they stand in, which know such thinges to be directly agaynst other mens consciences, and yet doe compell them to doe it: As to receiue against their will, to sweare against their will, and the like: Surely, as I am nowe minded, I would not for ten thousand worldes, compel a Iewe, to sweare that there were a blessed Trinitie. For albeit the thing be neuer so true, yet shoulde he be damned for swearing against his conscience, and I, for compelling

Rom. 14. *1. Cor.* 8. *vide expo. D. Tho.* 1. 2. *Q.* 19. *& ali. DD. ibi.* *Rom.* 14. *Cap.* 4. *Rom.* 14. *Marke this reason.* *Three kindes of Sinne.* *Math.* 26. *1. Tim.* 1. *Vide D. Tho. in* 2. 2. *Q.* 14. *and Greg. lib.* 25. *Mor. ca.* 16. *Sinne against the holy Ghost.* *Mat.* 12. *Mar.* 3. *Luke.* 12. *Iohn.* 15. *Act.* 9. *The pitifull case of dissembling Schismatikes.*

him to commit so heynous and greeuous a sinne. But of this sorte of Catholikes, this is ynough, and too much excepte they were better. For they are to be accounted (according to Saint Paule) damned men in this lyfe, and therefore no christians, and much lesse, Catholikes.

There are another sort of Catholikes, that albeit they doe iudge all other religions besides their owne, false and erroneous, and damnable: yet doe they not thinke, but that for some worldly respecte, as for saiuing their offices, dignities, liberties, credytes, or the like, they may in some of the former thinges, at the leastwise in going to church (for as for swearing, and receiuing, I thinke no Catholike this day in Europe thinketh it lesse then damnable) shewe them selues conformable men to the proceedinges of them of the contrarye religion: and doe also thinke others too scrupulous whiche doe stande in the refusall of the same. But to shewe that these men are in a wrong and perillous perswasion, builded onely on their owne fantasie, and therefore to be reformed: and that the other men are the onely true Catholickes, and bounde to doe so much as they doe, vppon payne of the high displeasure of God, and eternall damage of their owne soules: I haue put downe here these reasons, that followe, which may serue for the iustifying of the one parties conscience, and for the due reforming of the other.

HE beginneth with a large Periode, and stately style, as though hee were enuyting of a Proclamation, or an Acte of Parliament, with a long breath, stretched Lunges and full mouth. That the Queenes moste excellent Maiesty, the Honourable Lordes of her Priuie Counsell and other the learned and wyse of Englande maye see. *Quid tanto dignum feret hic Promissor hiatu? Parturiunt montes nascetur ridiculus mus.* What will this large promiser, bring foorthe worthy of so wide a gaping? The Mountaynes are in trauell a ridiculous Mouse shall bee borne anon: For what in Gods name, shall all the Learned and wise in Englande see? Beside her Maiestie and her honorable Counsell. Forsooth. That the refusall of going too the churche of so many thousand Catholikes at this day, in that realme is not vppon disloyaltie or stubborne obstinacie as their aduersaries giue it out. A matter in deede worthie of so greate a presence as you

as you summoned before you, to defend so many thousand Catholikes, as in that realme make refusall to goe to Church. But aduise your selfe well, whether your Checke roule doe not deceiue you, and by a Cypher too muche, make you inferde of a fewe hundreds, to sette downe so manye thousandes. Or if your friende, more worshipfull then true of his worde, in certifiyng you of manye thousandes of Gentlemen imprisoned whose defense you take in hande to make, hath deceyued you, you seeme to bee a manne altogether vnmeete, to speake in the eares of her moste excellent Maiestie, and the Honourable Lords of her Priuie Counsell (that I cleene omitte, all the wyse, and Learned of Englande) whiche are so lighte of credite, to imagine that so manye thousande Gentlemen of this Realme, shoulde professe suche obstinacie, after so manye yeres teaching too refuse obedience too her Maiesties Lawes touching Religion, when so fewe of anye calling, repugned at the firste publishing of the same. Or if you make a wilfull Lye (because I cannot thinke so basely of youre witte, to bee deceiued in so playne a matter) not onelye her Maiestie and Honourable Counsell, but all the wise and Learned of England, maye easily gesse, what trueth they shall looke for in the rest of your discourse, when so manifest a falshood is contayned in your firste sentence: and what purpose you followed in faygning the refusall of so manye thousaundes, whiche if they were all registred, will not muche exceede the leste number of hundereds.

Well, to omitte the number, the cause you say of their refusall is not as their Aduersaries geue out: But vppon conscience and greate reason, and for the auoyding of manifest perill of eternall damnation, whiche they shoulde incurre in yeelding too that, whiche is demaunded at theyr handes. And that all the wise and learned of the Lande, with the Prince and her Counsel, maye see this to be so, I (saith hee) haue put downe some causes and reasons here following.

Verily you haue taken a greate peece of worke in hande, and chosen no meane, Iudges, therefore it standeth you in hande,

to

to bring substantiall proues.

Let vs heare therefore how you begin. Your Margent noteth A necessary suppositiõ, your text runneth in these words. But first of all, it is to be noted, that my reasons (to the end they may conuince) are to be supposed to proceede from a Catholike minde, that is from a man which in his conscience is throughly perswaded, that onely the catholike Romaine religion is trueth, and that all other newe doctrines, and religions are false religions, as al new Gods, are false Gods. Certaynely it is a necessary supposition, without the which, al your reasons are not worth a figge, and it is such a supposition, as if it might haue byn allowed vnto Arius, Macedonius, or Eutyches &c. Their reasons might haue conuinced all their aduersaries. Suppose an Heretike to bee a Catholike, and heresie to bee truth, and Arius was a good Priest, Macedonius was an holy Bishop, Eutyches was a reuerend Abbot. Truely I was deceiued, whē I Prognosticated in ỹ beginning that the trauell of the mountanes would bring forth a litle mouse. For behold they haue brought forth a great Monster, a necessary supposition, ỹ this writers reasons (to the end they may cõuince, are to bee supposed to procēde from a Catholike minde. No marueil, though you blewe the Trumpet, and made a lowd noise: That the Queenes most excellent Maiestie, the Honourable Lordes of her priuie Counsell, and all other the learned, and wise of England might sée, that all your niene reasons, to the ende they may conuince, must be supposed to procēde from a man that is persuaded, that only the Catholike Romayne religion is trueth, and all other new doctrines and religions are false. But why doe you oppose the Catholike Romayne Religion, to all other new doctrines? When by the Catholike Romayne religion, you meane the present Popishe religion, and not the auncient Romayne religion, which was the Catholike religion of all true Christians. I sée wel, as we must first of all suppose you to be a true Catholik, so wee must secondly suppose, the present Popishe Heresie, to be the auncient Romayne and vniuersall religion, of al the Catholike Church of Christ. These suppositions will doe you greate pleasure, to the ende (as you saye) that your reasons maye conuince. But by such suppositions, the théefe that standeth at the barre, with as good reason may bée acquited, and the

Iudge

Judge that sitteth on the benche, by the theefe may bee condemned. After this necessary supposition, followeth a profitable diuision, of Catholikes, whereof there are twoo sortes in Englande: One of them whiche although they iudge that all participation, with all other Religions is noughte, yet for feare, or fauour, or for some worldly cause they are content to communicate with them, in all, or some thinges, by him named, As in deede, or in shewe, by othe, by Sacramentes, by going to theyr prayers & seruice, or otherwise. These hee pronounceth too bee out of all doubte, in a damnable case, for this hee alleadgeth Augustine, Saint Paule, Thomas of Aquine &c. And it is verie true, that whosoeuer doeth contrary to his conscience, bee it iustly or falsely perswaded, sinneth damnablye, but when hee proceedeth further, to charge such with sinne agaynst the holye Ghost, whereof our Sauiour Christe sayeth, that it shall neuer be forgeuen in this worlde, nor in the worlde to come, hee pronounceth not onelye a false, but also an vnlearned Judgemente, and euen contrarie too himselfe, and those principles whiche hee alloweth: For although hee sinne verie grieuously whiche sinneth wilfully agaynst his owne Conscience, yet hee sinneth not alwayes irremissibly: For hee that knoweth Murther, Adulterie, and suche like haynous offences too bee damnable, and yet wilfully, his conscience reclaiming, beeyng ouercome of yre or lust, or suchother wicked affection, doth committe them, doeth not by and by committe sinne agaynst the holie Ghoste: but by the grace of GOD, may bee renewed by repentance. The same is too bee saide of them, that dissemble their profession, and outwardly communicate with Idolaters and Heretikes, but not worse then theeues, nor halfe so ill, is the case of dissembling Papistes, whiche beside their ignoraunce and false perswasion whiche resteth in supposition, this manne himselfe confesseth, for feare or fauour, or other worldlye cause, too doe that whiche is contrarie too theire corrupte Conscience and erroneous perswasion. Which is the sinne of humane frailtie, and not of malicious contumelie, and blasphemie against the grace and spirite of GOD. Neither doth Augustine whom hee cyteth vppon the fiftie foure Psalme, maintayne his cruel and

Math.12.
Mark.3.
Luke.12.

Mark.12.
Mark.3.
Luke.12.

schismatikes, but in that miserable case, whiche take other receaue Sacramentes, goe to Church, and committe many such like Actes, directly against theyr own conscience and opinion of knowledge, whiche is nothing but an erroneous and false imagination. And in ouer dessaure they in this ꝑpaternable case (although our discourse by interrogation, woulde seeme to make yt a more haynous case:) whiche (as hee sayeth) Knowe suche thinges to bee directly agaynst other mens consciences, and yet doe compell them to doe it. As to receyue agaynst theyr will, to sweare agaynst theyr will, and seth like. But who I praye you compelleth, menne to receyue agaynst theyr will, or to beare agaynst their will? Shal wee haue nowe a newe Parabore ꝑ will maye bee compelled? Sure I am that no man is compelled to receyue or sweare, that will not although meanes are used to make them willing, that otherwise woulde not. And who that exacteth suche thinges, of menne that are not willing, knoweth that they are directly agaynst their Conscience when they doe them, or rather maye not safelye thinke theyr Conscience is nowe perswaded that they maye doe them, when by othe and Protestation they confesse so muche. But hee it, that they dissemble, and that there is good cause for us to thinke, that they receyue, protest, and sweare, all in hypocrisie, shall execution of Godly lawes cease, because Hypocrites will not obey them, but with dissimulation? yet if wee may beleeue this Patrone of our Recusantes, hee protesteth, saying.

Suche as I am nowe mynded, I woulde not for tenne thousande woildes, compell a Iewe to sweare that there were a Blessed Trinitie. For albeeyt the thinge bee neuer so true, yet shoulde hee bee damned, for swearing agaynst his conscience, and I for compelling him too committe so heynous and grieuous a sinne. You doe well to adde the condition of your present perswasion, that you maye leaue a place to chaunge your mynde, when you shalbee better aduised. And sure I am, that either you are a Schismatike from all your fellow Papistes, or if the law were in youre hande, you woulde shewe a practise contrary to this protestation, for lesse then two thousand shillinges. But I pray you sir, that haue so tender a care ouer other mens consciences, that you woulde not com-

pell them to doe any thing against the same be it neuer so good, and and godly, haue you not the same scrupulositie, in forbidding them to doe anie thing which in their conscience, they are perswaded, they ought to doe? I thinke you woulde not for tenne thousande worldes, forbid a Jew to be circumcised, nor a Pagane to worship Idols, nor a Moabite to offer his sonne in Sacrifice, nor any man from doyng anye thing, whiche in their conscience they thinke they are bounde to doe. If you woulde compell them to omitte that whiche they beleeue to bee good, because you knowe it to bee euill, why will you not compell them to doe that whiche you knowe to bee good, although they thinke it to be euill? But if it bee a sinne not onelye of it selfe, deserning damnation, but also excluded from all hope of remission, to compell men to doe anye thing against theyr conscience, although their consciences bee naughte, and the thing neuer so good, howe canne you excuse the generall practise of Papistes, whiche compell Protestauntes with more grieuous paynes, then anye are compelled of us, to sweare obedience to the Pope, to heare Masse, to acknowledge transubstantiation, and other like matters whiche you knowe, as wel to bee directly agaynst their conscience, as we knowe, or can knowe that any of such thinges whereunto Papistes are compelled, is against their conscience? But I perceiue, that if you continue as you are nowe mynded, and that all Papistes woulde reforme theire iudgement according to your mynde, we should haue a mylder gouernement of Papistes wheresoeuer they rule, then hitherto was euer knowne to bee, since Papistrie hadde her firste beginning. And as you are nowe mynded, you woulde condemne the greate manne, who made the great Supper, Luke. 14. Because hee commaunded his seruauntes to compell Ghestes to come vnto him, and Augustine whiche hereof gathereth, that it was the duetie of Magistrates to compell Heretikes to the hearing of Gods woorde in the Churche, and communicating with the faythfull. You woulde condemne Josiah, who caused all that were founde in Jerusalem, and Beniamin to stand to the couenaunt, that he made, with the Lord, & compelled al that were found in Israel, to serue the Lorde

their

their God. 2. Cron. 34. Among which multitude, it is not like, but many did in their consciences better like of Idolatre, then of Gods worship, and that the word of compulsion plainely declareth: for it appertaineth to them that are vnwilling, and not to them that are prempt and redy to obey.

But let vs weigh the cause, why you would not for so many thousand worldes, compell a Jew to swere to the blessed trinitie; you say, because hee should be damned for swearing agaynst his conscience, although the thing be neuer so true. And what if he sweare not, but continue still obstinate in his Judaisme, shal he escape damnation? But if after he haue bééne instructed in the faith of the holye trinitie, or haue had instruction offred him, and yet stil contēneth ẏ same, is not ẏ magistrate bound to compell him, eyther to acknowledge Christ, or to punish him for his obstinacie? By which punishment, if he be compelled to heare the doctrine, which before he dispysed, there is hope hée maye bée wonne to beléene it, or if after longe teaching he bée further vrged too confesse it, experience (as Augustine testifieth, of manye Donatistes) doeth shewe, that although hée did first professe it by compulsion, hée maye by Gods grace, working in him, afterwards imbrace it willingly.

Wherefore the compulsion pretended to bee vsed, is neyther so daungerous to them that are compelled, nor so hurtefull to them that muste vse it, being the last refuge to bring vngodly persons to repentaunce, by threatning and executing of punishment, which contemne & despyse all gentle and fatherly admonishment. Which, if it will not preuayle, but that of some, it is borne out with obstinacie, of other pretended by hypocricie, the Magistrate hath discharged his dutie, the offendor hath not founde damnation, which hée should haue escaped. Albeit by contumacie, or dissimulation, hée haue increased the same. Now followeth the other parte of the diuision, for the first, and the persons contayned therin our discourser refuseth to deale with all, as of whome, there is no hope, because they are damned in this lyfe, they are no christians, and much lesse catholikes.

But there are an other sorte of catholyes, which albeit they iudge as

the former sorte do, that whether relying besides their owne false [illegible] and vain, able, yet doe they not harke, but that for some worldly respects, as for saving their estates, dignities, benefices, credites, and other like, they rely vpon some of the following vnstable treasons to giue out speech, shewe themselues conformable, to the vpmaintayners of the [illegible] gainsaying, or else vsing of their owne wrong, and vnreasonable allegations, these nine reasons following, vnder the necessary supposition before layde, are framed.

The first Reason.

THE first reason why I being a Catholyke in minde, maye not goe to the churches or seruice of the contrary religion, is, because I perswading myself theyr doctrine to be false doctrine, & consequently venemous vnto the heare, I may not venture my soule to be infected with the same. For is it so damnable for a man to kyll his bodie, and consequently deface by manslaughter (almost all cause) to put his bodie in probable daunger of death, so is it much more offensiue to God, to put my soule ten thousand tymes of more value then my body, in daunger to the deadly stroke of false doctrine and heresie, especially seeing I haue no warrant of scripture for soe doing, but rather I heare God crying to the contrary. *Hee that loueth daunger shall perish in the same.* Neyther is it sufficient for me to thinke that I am sure inough from beeing infected, for that I am grounded inough, I am learned sufficiently. For what if God take his grace from me, and let me fall, because I would not followe his counsayle which is, *If thou wilt not be burnt with the flame, go not neare the fire.* *If thou wilt not be infected, then not to touche the Pitch.* Wherefore S. Paule to a good a man as learned, as strong, as I am, gaue a generall rule to auoyde and flye an heretical man. The lyke precepte he gaue to Timothy, saying, By thoppe, to auoyde a certayne heretique by name vnwarranted: and vnable reasonably yet he continued in error. The same he gaue to Titus in the name of Iesus Christ, that what should driue them from sound doctrine, from the same they should auoyde. This is the cause why the Romayne maintayners of error, doe so carefully keepe their people in ignorance, and from reading the Scriptures, because they know that *Their speech creepeth like a canker, and they would infect the hearers with their errour.* Against which the scriptures of the same men:

1. Perill of infection.

Note the Similitude.

Eccle. 3.

Eccle. 3.

Eccle. 3.

Tit. 3.

2. Tim. 4.

2. Thes. 3.

Rom. 16.

1. Tim. 2.

Rom. 16.

By sweete wordes and gay blessinges they seduce the hearties of the Innocent. And S. Peter saieth of them, *that they doe allure unto them unconstant soules*. Heere nowe I see the scripture carefully counsayling, and commanuding mee to auoyde the company, and speech of false teachers, it putteth downe also the perrill, if I doe it not, which is as great as the death of my soule. And on the contrary side, I haue no warrant of scripture, or example of good men to aduenture the same. For I doe reade this written of farre my betters, *The Apostles and their schollers were so warie and circumspect in this case* (in auoyding heretikes) *that they would not so much as once reason the matter with any of them who endeuoured by their lyings or new deuices, to corrupt the truth*. Furthermore I am sure, I can neuer take good by hearing them, but I am in great possibilitie to take euill, as many more learned men then I, in olde tyme haue done. As *Dionisius Alexandrinus*, confesseth of himselfe: and of *Origen* and *Tertulian* it is knowne, and manye men in England can be witnesses, which both to themselues and also to other men, seemed (the time was) so firme and grounded in religion, as nothing could moue them: and yet nowe they haue proued otherwise. Wherefore it cannot bee but great sinne in mee (notwithstanding all this) if I shall put my soule in such daunger, by aduenturing to their companie, to their seruice, to theyr sermons, to reading their bookes, or the lyke, wherby in any wise I may be corrupted. The which aduenture, what a sinne it was counted in the primatiue church, it may appeare by the seuere lawes made both by the clergie and temporaltie, for the prohibiting, and punishing of the same in that time, as is to be seene in the councels, and fathers, and in the decrees of the good christian Emperours *Martian* and *Iustinian*, and especially of the noble and zelous first christian Emperour Constantine, which made it death, after the condemnation of Arius by the generall councell of Nyce, for anye man more to reade his bookes and thereby to aduenture to be poysoned with his heresies: And reason, For if Dauid had not ventured to behold Bethsabe, he had not beene entrapped with her loue, and so had not committed those horrible sins that ensewed. And if Dame Eua had not presumed to heare the serpent talke, she had not beene beguiled, and if when Luther first began to teach new doctrine, the catholiks, at that time had not vouchsafed to giue him the hering, but had auoided his prechings & preuy conuenticles, ther had not bin now in the world

2. Pet. 2.

Nicep. li. 3. Ca. 30.

Euseb. his. ec. 67. cap. 6.

Vide Gre. li. 5. ep. 64. Sozo. li. 2. ca. 31. & li. 1. cap. 20.

2. Reg. 11. Gene. 3.

worlde, either Lutheran, Swinglian, Caluenist, Puritan, Anabaptist, Arrianie, Family of loue, Adamite, or the lyke: whereof now there are so many thousands abroad, al springing of that first secte, and troubling at this day the whole worlde, with the eternall damnation of infinite soules, the which soules at the day of iudgement shall be sculeleſſe, and receaue that heauie sentence of euerlasting fire, for that they had not auoyded the daunger of infection.

The first reason.

THe first reaſō why a Papist may not go to church, is ỹ perril of infectiō: which is as good a reaſō, as ỹ a fowle toad may not come into a cleere spring, to wash her, & spewe out her venome, for feare of infection, not of the well (of which there is greater daunger) but of her owne body, vnto whose poysoned complexion, nothing almost may be added. Or that a man infected with the pestilence, pockes, or other contagious disease, may not come neere the place where phisicke and surgerie is minister, least hee should bee further infected. So that if a fole or a madde man, bee perswaded that the Phisition will kil him, by this mayne reason, hee muſt auoyde him. For what other force is in this argument, except trueth bee confessed to bee falshode, and true phisicke daungerous infection? but marke the argument. Al daunger of infection is to bee auoyded: in going to Church and seruice, there is daunger of infection: therefore it is to bee auoyded. The first parte of this reason, our discourser prooueth by similitude, by authoritie of scripture, of Doctors, by examples, and by experience. which was altogether needeleſſe, except it were for young children, that learne to speake, for all men of meane capacitie, and smal discretion, will confeſſe, that all peryll of infection is to bee auoyded, of them that desire to lyue in health: but the proofe of the seconde parte of the argumente, which is, that in going to Churche and seruice, there is anye daunger of infection, hee bringeth not one worde, beside his bare affyrmation. A worthye reason, to the hearing whereof the Prince, with her counsell, the learned, with the wise, of all England are called.

The

Hée that coulde obteine a priuiledge thus to reason, that al which hée affirmeth must be taken for trueth, and that his aduersaries shal not bée admitted to denie any thing that hee saith, may easely proue to bée an irrefragable Doctor. If this kinde of reasoning had béen vsed among Papists only, which are professed to beleeue what soeuer you will teache them, it might haue gained you some credite, when it should haue had no controlling, but when you publish your arguments, that the Quene and her Counsell (which al denie your principles) and the wise and learned of this lande (of which the most part refuse your doctrine as heretical) may see that your Clients refusall is vpon great reason, you declare that as in pride you lacke measure, so in iudgement you want discretion, in reasoning, you want learning, in defending, you want trueth in taking the cause in hande of obstinate contemners to iustifie it. you haue shewed neither wisdome, discretion, trueth nor honesty. But this seemeth strange that you cite out of Nicephorus lib. 3 cap. 30. That the Apostles and their schollers, were so wary and circumspect in this case (of auoidyng Heretikes) that they would not so much as once reason the matter with any of them, who indeuoured by their lying, or newe deuises to corrupte the trueth. Haue you set out your champion, to challenge the combate, and will you now giue ouer the battell? must you follow the example of the Apostles and their schollers, not so much as once to reason the matter with vs, whom you account for heretikes very well. The Diuell ought the Papistes a shame to make so proude an offer of disputation, which they neuer ment shoulde holde, as appeareth not onely by the present flight of the challenger, notwithstanding hée protesteth that hée was prepared to suffer any torment, that shoulde bée laide on his body, for his constant confession, but also by the plaine attestation of this his associate, whereby it is euidently bewrayed, that suche bolde prouocation was nothing els but a traiterous and seditious deuice, to erect the peoples mindes in expectation, of some change in religion, while other diuilishe practises were in working in Irelande, and the like attempted in England. But howesoeuer you bee affected towarde disputation, you slaunder the Apostles and their schollers, and Nicephorus the reporter of this sentence, and Irenæus the authour of it, in saying they would

not so muche as once reason the matter with any heretike. For Saint. Paul whose doctrine and example, the other Apostles, and their scholliers vsed and followed, alloweth vnto euery heretike two solemn admonitions at the least, before he be auoided, before which might be many reasonings, & after also though not with any certaine hope to winne them, yet with certaine profite vnto the hearers, when they see their heresies borne downe with the strength of trueth, and falshood mainteined by obstinate will, and not by might of reasons, when they see the sutle sleightes of Heretikes laide open to their shame, and the plaine trueth of the Gospell haue the victorie, to the glory of God. So did the Apostles dispute against the obstinate Iewes, so did their scholliers with Heretikes, as is manifest by the concertation of Augustine with the Donatistes, Manichees, and Arrians, and that often in hearing of the people, the recordes whereof are extant, as the disputation of Germanus and Lupus with the Pelagians testified by Beda in the first of his English historie. Neither doth Ireneus say, that the Apostles and their scholliers, woulde not once reason the matter with any Heretikes, but shewing how Polycarpus the scholler of Saint Iohn, beeing saluted by Marcion the Heretike, who desired to bee acquainted with him, answered, that hee knewe him alreadie to bee the eldest childe of the Diuell: hee declareth, that ỹ Apostles and their scholliers, were so circumspect, that they woulde not communicate in any worde or familiar speech with any, that had corrupted the sinceritie of the Gospell, with lying and false deuises. And this circumspection Polycarpus learned indeede of Saint Iohn, who saith in his second Epistle, That if any man come vnto you and bring not this doctrine, receiue him not into your house, nor salute you him, for hee that saluteth him is partaker of his wicked workes.

Tit. 3.

Irene. lib. 3. Cap. 3.

Finally, where you say, that out of the first sect of Luther dyd spring Lutherans and Zwinglians, Caluinistes, Puritanes, Anabaptistes Trinitaries, Familie of loue, Adamites and suche like, you bewray not onely your malice, but also your ignorance. For besides that out of the doctrine of Luther so farre as it was consonant too the worde of GOD, no heresie coulde spring, more then out of the worde of God it selfe: the Anabaptistes

baptists and Familie of loue, are olde sectes springing out of the Enthusiastes, Pelagians, Donatistes, Valentinians, and other auncient heresies, The Trinitaries are a brode of the Artians, Nestorians, Macedonians, and suche like Monsters. The Adamites, were both sprong vp and suppressed by the reformed Churches of the Bohemians and Moratians, manye yeres before Luther was borne. The rest whom you name, when you can convince them of heresie, by the authoritie of the holy Scriptures, you may referre their beginning to what head you please. In the meane time, you must learne to reason better, against your aduersaries, then by challenging the whole cause, without tryall or proufe, other wise your victorie shalbe as glorious, as your argumentes bee forcible, meete to bee answered with hopes and hisses of Sophisters, not worthie the hearing of suche as bee wise, and learned in England, muche lesse too bee regarded of her moste excellente Maiestie, and the honourable Lordes of her priuie Counsell, to all whom you doe not blush, not by begging, but by extorting as you call it a necessary supposition, to offer a clere demonstration.

The second Reason.

THe second reason why a Catholike cannot yeeld to goe to Church, is, because hee cannot goe without scandale, which is a sinne more mentioned, more forewarned, more forbidden, more detested, more threatned in the Scripture, then any sinne els mentioned in the same, except it bee Idolatrie. But in the new Testament nothing so much exaggerated, or with such vehement speeches prohibited: Christe signifiyng, that the most part of the worlde were to be damned for this sin, when he cryeth out with that cõpassionable voice of his, saying. *Wo be to the world by reason of scandales*. Wherefore pronoucing as pitifull a sentence, vpon the authour of these scandales he saith. *Woe bee to that man by whome come these scandales*. And deuising with himselfe (as it were) how to expresse vnto our capacities, the intollerable greatnes of this mans torment in Hell, for scandalizing of other men: he vttereth it in this sort. It

2. Scandale.
Leu. 4. Nu. 31
2. Reg. 12.
1. Esd. 8.
Pro. 18.
2. Mach. 6.
Math. 17. & 18 Mar. 9.
Luk. 17.
Rom. 14. 15.
1. Cor. 8. & 10. 2. Cor. 6.
1. Thess. 5.
Math. 18.
Ibid.

Mark.9. *It were better for that man that a milstone were hanged about his necke, and that hee were so cast into the Sea.* Which saying so terrified

1.Cor.8. Saint Paule that rather then hee woulde scandalize any man in eating a peece of meate (a thing of it selfe lawfull as he saith) he protested that hee woulde neuer eate flesh in his life.

Now this hainous sin of scãdale consisteth properly in these three points. First to induce another mã by any meanes to sin: whether it be by life or doctrine: and this was the scãdale of the Priestes in the old law, by their naughtie life, alluring the people to cõmit the same sins. This was the scandale of the daughters of Moabe, who by their speeches & examples brought the Israelits to sacrifice with thẽ to Idols. Wherof also (as of the like to them) Christ spoke against with great disdaine in the Apocalipse, saying, *Thou hast there certaine which hold the doctrine of Balaã, who taught Balaac how to giue a scandale,* (that is an occasion) *for the childrẽ of Israel to sinne. I will fight against those men with the sword of my mouth.* And in this point is the proper signification of (*Scandalum*) seene, which importeth as much, as a stumbling block, wherby a man maketh another to fall, especially the fall of deadly sin: whereby a man breaketh the necke of his soule. As if a man shoulde induce another by his example, or otherwise, to commit adulterie, to take an oth against his conscience, or the like: and as Ieroboam did by his example, make the tenne tribes forsake the vnitie of the Church of Ierusalem, which sinne of his, is so much noted in the scripture, with this title of scandale, (*For that he made Israel to sinne*) as nothing more. And in reuenge of the same God foretolde him by Amos the Prophet, that hee woulde destroy his whole house, and so afterwardes perfourmed the same, as it appeareth in the third booke of the kinges. And this first point of scandale, whiche is to induce other men to sinne, is so large and reacheth so far, (because it may be doone, by life, example, wordes, workes, omission, permission, & the like) as men had need to looke better about thẽ then they do. It were too long to giue examples in al: one out of the ancient D. and martyr of christ S. Cyprian shal serue for all: for by that, the rest may be gessed. Hee talketh of parents, which either by their euil examples had drawen their children to heresie or schisme, or at the leastwise had not sufficiently instructed thẽ, of the true church, and of the sacraments and true seruice of GOD in the same. Whereuppon these children, beeing damned, shall moste pitifully bewaile their miserie (sayeth Sainte Cyprian) and the cruelte of their parentes at the day of iudgement saying thus.

Three pointes wherein scandale is committed.

Leu.4. Nu.25.&.31. Apoc.2

The proper signification of scandalum.

3.Reg.12. Amos.7. 3.Reg.25.

An example for schismatiks in England to note.

Wee haue done nothing of our selues, neither forsaking the meate and the cuppe of our Lord (the blessed Sacrament) *haue wee of our owne accord hastened to prophane contagions* (of schisme or heresie.) *The perfidiousnesse or infidelitie of other men hath vndone vs, we haue felte our owne parents to be murtherers vnto vs. They haue denied vnto vs. the Church, which is our mother, and God which is our father, and wee being young & not foreseeing the danger of so heynous an offence, were content to ioyne our selues with others in the societie or participation of the crime, and so by other mens fraude we were deceiued.* Cyprian, de lapsis. This that S. Cyprian affirmeth of children, in respect of their parents, we may apply to wyues, brethren, sisters, kinsfolkes, acquaintance, schollers, seruants, subiectes, tenantes, or the like: in respect of any whose wordes, life, or example, hath, or shal do them hurt, by giuing them a scandale, that is, by inducing them to sinne.

The second point of scandale is, not only if I do induce an other man to sinne by doing or saying nought my self, but further, if I doe offend an other mans conscience, in a thing of it selfe lawful: that is, if I do make an other man thinke that I do an vnlawful thing, albeit either I doe it not, or that the thing be lawful in it selfe, yet I commit scandale. As for example, if a Priest should haunt dishoneste or suspected houses, albeit hee ment neuer so honestly. And this is, that great scandale wherabout saint Paule maketh so muche adoe, as concerning the eating of meates offered to Idols: the which, albeit it be lawful in it selfe (as saint Paule discourseth) to him that hath knowledge, and thereby can iudge that no meate, of his own nature is vncleane before God: and that an Idole is nothing: and consequently, that suche meates offered to Idols are nothing spotted or made vnlawfull thereby. Yet to eate it in such place or presence as the lookers on, beeing weake and simple, may thinke that thou art an idolater, because thou eatest the flesh offered vp to the idoles: or that they by thine example be edefied or induced to eate the same meates with an euil conscience: this is damnable saieth S. Paule, and a most horrible sinne against Christ himselfe, and such a sin as S. Paul himselfe saieth, That hee would neuer eate flesh while he liued, rather then by eating, so to scandalise any man. Vppon the which discourse of S. Paule, the learned father S. Austen, saieth thus. *By this, it is euident, that wee are not only forbidden, to vse any thing in the honour of straunge Gods (as the eating of meates offered to them might seeme to be) but also to doe any thing wherby we may be thought to honour them, doing it in such sort, as that although in heart wee despise them,* *The second point of Scandale,* *Rom. 14.15.* *1.Cor.8,10,* *1.Cor.8.* *Aug.ep.154.*

them, yet wee edefie or induce those that know not our heartes, in deed, to honour the same. This was also the scandale that the worthie old Eleazarus in the booke of Machabies so much detested and resisted, that hee chose rather to dye most cruelly, then to commit it. For whereas the Tyrant did commaund him to eate of the sacrifized meats, and he refused the same, the vnder officers of the Tyrant being mooued with vniust compassion (as the scripture tearmeth it) offered him secrerly other flesh not offered to Idoles, and of the which hee was not forbidden by his lawe to eate: meaning thereby to deliuer him, and to giue out that hee had now satisfied the Prince his commaundement. But the good old man considering what other men might thinke of it, and what Scandale there might ensue of it, answered thus, as the Scripture saieth: *That hee would first be sent downe vnto hell, before hee would doe it: for* (saieth he) *it is not conuenient for our age to fayne, whereby perchaunce many young men, thinking that Eliazarus, now of ninetie yeares old hath past ouer to the life of the Gentiles, may through my dissimulation be deceiued.* This therefore is the second point of scandale which S. Paule forbiddeth when hee saieth. *Keepe your selfe from all shewe of euill.*

1.Mach.6. A notable example of a plaine and vndissembling conscience. 2.Mach.6.

The third point of scandale.

The third point of scandale is, in respect of the enemy, that is, when although I doe not induce any man to sin, or offend any mans conscience, yet I do disedefie the enemy, and do that thing wherby the enemy is scandalized, and taketh an occasion to blaspheme God his trueth, his cause, his lawe, or the like. Whereof S. Paule speaketh to the Corinthians. *Be you without offence or scandale to the Iewes, and also to the Gentiles.* And in an other place, *Giuing offence or scandale to no man, to the end that our function or ministerie be not blamed thereby.* And this is that great scandale that Dauid being a King and a Prophet, gaue to Gods enemies by his fall, and for the which he was sore punished, as it appeareth by the words of the scripture, which are these. *And Dauid saide to Nathan the Prophet: I haue sinned against my Lord: and Nathan said to Dauid, God hath taken away thy sinne: but yet because thou hast made the enemies of God to blaspheme: for this cause, the sonne which is borne to thee, shal dye the death.* This also is the scandale that Esdras comming out of Persia, towards Ierusalem with his countrimen the Iewes, was afraid to giue to the king of Persia, by causing him to think basely of God, as not able to helpe and defend his seruants, if hee should haue asked him aide to conduct himselfe and his companie to Ierusalem: for so hee saith. *I was ashamed to aske of the King aide and horsemen to defend vs from*

1.Cor.10. 2.Cor.6. 2.Reg.12. 1.Esd.8.

our enemies in the way: because we had saide to the king before, that the hande or defence of our God is ouer all them that seeke him in honestie, & that his Empire, and strength, and furie, is vpon all them that forsake him. Finally, of this scandalement S. Paule and S. Peter also when they said, that the worde of God was blasphemed or spoken euil of by the aduersarie parte, for the euil life of certaine noughtie Christians. Nowe, that a Catholike going to the Churches, seruice, or prayers of them of the contrarie religion, cannot but commit this great sinne of scandale in the highest degree, that is, in all these three pointes before rehearsed, it is euident to all the worlde. For touching the first point: if hee bee a man of any calling, his example shal induce some other, as wife, children, friendes, seruauntes, or the like, to doe the same. And howsoeuer hee scape himselfe, they may bee infected and so damned, and their blood layde vppon his soule: but much more if hee should exhort or constraine any man to doe the same: as commonly many Schismatiques doe vse. And touching the second point, hee cannot but offend many mens consciences: for they that doe know him inwardly to bee a Catholike, wil thinke him to sinne against his owne conscience, and perhaps be induced to doe the like. And they who knowe him not, must needes presume him to goe of conscience, and as a fauourer of that religion, and so bee brought to like the better of that religion, and the worse of the Catholike, by his example. And as concerning the third and last point, their is no enemy of the Catholike religion in the world, whether he be Gentile, Turke, Iewe, or Heretike, but that he must both thinke, and speake the worst of the saide religion, seeing the professors of the same, are content for worldly pollicy to dissemble it, and leauing their owne Churches, to present them selues to the Churches of their open and professed enemies.

Rom. 2. 1. Tim. 6. 2. Pet. 2.

A Catholike by going to Church fallen into all the three pointes of Scandale.

Marke this point.

To conclude, in this matter of scandale: men must not flatter and deceiue them selues, thinking that they walke in a net and are not seene, when they giue scandale to all the worlde, which fixeth his eyes vppon them, if not for their owne cause, yet for the religions sake. *God is not to be mocked.* The godly and learned Father Saint Ambrose did accuse Valentinian the Emperour for giuing a publike scandale to the worde, because hee did but permit certaine aulters to the Gentiles: saying, that men would thinke that hee priuely fauoured them. And his scholler Saint Augustine thinketh it a scandale, if a man shoulde heare a Donatist but speake, and he to holde his peace: for that the hearer might thinke that if

An important admonition.

Gala. 6. Ambros. epist. 30.

Aug. Li. de pasto. ca. 7.

this were euill which the Donatist saieth, the other woulde reproue him. But if saint Ambrose had seene the Emperour to haue gone to the Panims Temples, or S. Augustine the other to frequent the Donatistes Churches, what then would they haue saide? What excuse then would they haue receiued? and this is our verie case.

The second reason.

THe second reason (saith hee) why a Catholike can not yeeld to go to church, is because he cānot go without scandale, which is a sin more mentioned, more forwarned, more forbidden, more detested, more threatened in the scripture, then any sinne els mentioned in the same, except it be Idolatrie. I will not stande to examine the comparison, but certaine it is, that the wilfull giuing of offence, or as hee calleth it newly, scandale, is in scripture often and greatly detested, and verie damnable and abhominable, a thing well knowne to them, that are wise and learned in the scriptures, and therefore needeth not the one quarter of quotations and textes, that are cited for it. There are also diuers kindes therof, and neuer a good of them all. Whether it be by inducing other men to sinne, by false doctrine, or wicked example, by offending the weake conscience of our brother in a thing of it selfe lawfull, which our reasoner setteth downe absolutely, without regarde of such circumstances. If I doe offende an other mans conscience in a thing of it selfe lawfull. As though our saiuour Christ might be accused for neglecting the offence of the obstinate Pharisees. Or whether it be by giuing occasion to the enemy to blaspheme, when a man doeth wickedly, which also our Aduocate of the Recusantes doeth set downe so nakedly, that he woulde make a Christian man afraid to glorifie Christ before a Iew, who both hee is sure to offend, and that hee will take occasion, either in heart or mouth, to blaspheme our Sauiour. The third point (saith hee) is in respect of the enemie, that is, when although I doe not induce any man to sinne or offende any mans conscience, yet I doe disedifie the enemy, and doe that thing whereby the enemy is scandalised, and taketh an occasion to blaspheme God, his trueth, his lawe, or the like. For except the thing, which I doe is wicked, as the adultery of Dauid, which hee bringeth for an example, though the enemy is scandalised, as the Pharisees were at Christ, and taketh an occasion to

Mat. 15. 5. 12.

blaspheme

blaspheme God, his trueth, or his worde, &c. It is no scandale and offence, by mée lewdly giuen, but by him wickedly taken. But cleare it is, that offence by no meanes may bée giuen either to the Iewes or to the Gentiles, or to the Church of God. But howe is the second part of the argument proued, which néedeth al ỹ prowfe. A Catholike (saith he) by going to Church, seruice, or prayers of them of the contrarie religion, can not but commit this great Scandale in the highest degree, that is in all those three pointes, before rehearsed. This is boldly saide, but what is the reason to shewe, that it is truely saide. Touching the first pointe (saieth hée) If he bee a man of any calling, his example shal induce some other as wife, &c. This is as good Logike, as the necessarie supposition, to prowue an vniuersall proposition, by a particular. Euerie Catholike giueth offence, because some that is of any calling, induceth by his example. So that hée which is a méere priuate man, whose example can not induce, or authoritie constraine, is exempt from this point of giuing offence. But why shoulde any man, of what estate soeuer hée is, bée charged with offence giuing: when the thing which hée doeth is not disprowed, but by a vayne supposition, to be godly and honest.

And touching the seconde pointe, when it is not a thing indifferent, but either a necessarie duetie, as wée iudge, or a thing altogether vnlawfull, as hée holdeth, to come to the Churche, howe can any man bée saide touching that pointe, to commit offence, which is contrary to his owne determination, of that point. But by a marginall note, hée commaundeth vs to marke the third pointe, and that is this. There is no enemy of the Catholike religion in the worlde, whether hee bee Gentile, Iewe, Turke, or heretike, but that hee must both thinke and speake, the woorse of the saide religion, seeing the professours of the same, are content for worldly pollicy to dissemble it: and leauing their owne Churches, to presente them selues to the Churches of their open and professed enemies.

This man reasoneth altogether of necessities, and impossibilities, the strongest Theynes that are to holde any reasons, if they were surely linked & riueted, into the causes, that hée would binde with them. But howe prowueth hée, that it is necessarie for euerie enemie of the Catholike religion in the worlde to thinke woorse of it, for the dissembling of some of the professours of the

same? The worlde is wyde, and the true Catholike religion, hath many enemies, that are wise, which when they knowe, that euery religion, and their owne, what euer it bee, hath many dissemblers, when it is persecuted, will not for the onely pointe of dissembling, thinke worse of the Catholike religion, then they thinke of their owne, for the same cause. But notwithstanding the Cheyne is no better locked to the cause of all the enemies, yet the offence of dissimulation is carefully to bee auoyded, in respecte of some parte of them. But vntill going to the Church, where the worde of God is reade and taught, the Sacrament ministred, and prayers conceaued, according to the prescript of the holy scriptures, can bee condemned of wickednesse, there is no offence to bee feared in frequenting the same. But that the goers to Churche offende not God by hypocrisie and dissimulation, let them take heede of all sortes, at their vttermost perrill, for as you cyte it, albeeit (you wrongly apply it) they shall finde one day, that God is not mocked.

Galat. 6.

The third Reason

3. A signe distinctiue betwixt religion and religion.

THe thirde reason why a Catholike may not come to churche, is, for that going or not going to the church, is made a signe nowe in Englande distinctiue, betwixt religion, and religion, that is, betwixt a Catholike, and a Schismatike. So that a catholike by going thether, doeth directly denye his religion. For the better vnderstanding whereof, wee must note that the Professour of any religion may bee knowne by three wayes: first, by woordes: professing him selfe to be of that religion: secondly, by woorkes, or deedes proper to that religion: thirdly, by some signe or marke appointed to signifie that religion.

3. Vvaies of professing a mans religion.

As for example, In Italy a Iewe may bee knowne, First, by his woordes, if hee woulde professe him selfe to bee of that religion. Secondly, by woorkes proper to Iudayſme, as by keeping the Saterday, holy day, by circumcysing his children, and the like. Thirdly, by a notorious signe appointed to distinguishe that religion from all others, which is, to weare on his head a yeallow cappe.

Nowe,

Nowe, as these three, are wayes to professe this religion, so if a man of an other religion, (for example) a Christian, should yeeld to vse any of these thinges, hee should sinne greeuously, and in effect deny his fayth. And as for the first, if hee shoulde professe him selfe to bee a Iewe, it is euident that he denieth thereby his Christianitie. And as for the other two waies, it cannot be denied: for the circumcysing of thy children, and the wearing of a yeallowe cappe, doeth as plainely in that countrie tel men that thou art a Iewe, as if thou diddest proclaime it at the market: euen as the bush at the Tauerne doore, doeth tel the goers by, that there is wyne to be solde within. *Marke this example.*

But nowe, that the going to Church is in the realme of Englande a plaine and an apparant signe of a Schismatike, that is to say, of a conformable man (as they cal him) to the Protestants proceedinges: it is manifestly to be proued. First, by the commaundement to go to Church euery Holiday, to heare seruice, and by the exaction of the same commaundement. For (that it is the commaunders meaning, by that act, as by a proper signe, to haue men shewe them selues conformable to that religion) it cannot bee denied. For otherwise, to what ende are they commaunded vpon suche dayes, and at such a certaine time, and for suche a purpose to goe thither. Againe, it is proued by the exaction of this lawe: For when a catholike doeth come before the Commissioners, there is nothing asked of him, but when hee was at church, and if hee wil promise to goe to church, commonly they account him a sufficient conformable man, (that is to haue yelded sufficiently vnto them.) Furthermore, the multitude of them, which haue of long time abidden imprisonment, and nowe in greater number do for this only thing, in the sight & knowledge, not only of Englande, but also of al Christendome, and of the enemies of the same in the worlde besides, doeth make this abstaining from churche to bee a proper and peculiar signe of a true catholike, nowe, if it were not before: and the yeelding in the same, (especially if a man be called to publike trial about it) to be a flat and euident denying of God, and of his fayth. For what doeth make a thing to be a proper and peculiar signe, but the iudgement and opinion of men? The bush of the Tauerne, is a signe of wine, because men commonly take it so. In like maner the yealow bonet of a Iew: the yealow torbant, of a Turke: and the like. Euen so, seeing the whole world, at this day, doeth take the abstaining from Protestantes Churches, to bee the only external signe of a true catholike: and seeing the Protestantes them selues doe make it so: also, seeing that the going to

VVhy going to the Church is a denying of the Catholike religion.

Marke this reason.

Church is the contrarie ſigne, it followeth, that if going to church were of it ſelfe before lawful, it were now made by this, a peculier ſigne diſtinctiue betwixt religion and religion, and ſo, vtterly vnlawful.

I wil put an example of the Primatiue church, wherein the wearing of a garland was lawful for al ſouldiers, vntil the Emperours, and the common opinion of men, had abridged it onely to infidel ſouldiers, to diſtinguiſh them thereby, in honour, from chriſtian ſouldiers. And then, after that (as Tertullian prooueth) it was no longer lawful for chriſtian ſouldiers to weare them, for that the wearing therof, was a denial of the chriſtian fayth. Whereuppon, wee reade that a certaine chriſtian ſouldier offered him ſelfe rather to ſuffer death, then to weare one of them: as appeareth in the ſame booke of Tertullian. But now, much more is the thing vnlawfull in our caſe. For that the going to the Proteſtantes churches (which is a catholike muſt preſume to be heretical) was neuer a thing of it ſelfe lawful, (as I wil hereafter proue) which the wearing of a garland was: and therfore much leſſe now to be tollerated, ſeeing beſides this, it is alſo made a ſigne diſtinctiue, as I haue alreadie prooued.

Tert. lib. de Cor. mil.

An example to the Purpoſe.

The third reaſon.

THe third reaſon is not vnlike his brethren, that went before, which all holde of a neceſſarie ſuppoſition, or els they inforce no neceſſarie concluſion. This third reaſon is for that going or not going to the Church is made a ſigne, nowe in Englande, and a diſtinctiue note betwixt religion and religion, betwixt a Catholicke and a ſchiſmatike, **as the wearing of a yellow Cappe, is the marke of a Iewe in Italy. I yéeld it is ſo, and therfore going to Church, is the externall note of a Catholike, & not going to Church, is the marke of a Schiſmatike & Heretike. But what go I about to breake, the adamantine neceſſitie of the former ſuppoſition? Then let it ſtand, and ſée howe it is faſtened to the cauſe, in controuerſie.**

That the going to Church is the playne and apparant ſigne of a Schiſmatike, that is to ſay, of a conformable man (as they call him) to the Proteſtantes proceedinges, it is manifeſtly to bee prooued. **In déede it is neceſſarie to bée proued, if you will haue the argument, of auoiding the diſtinct marke of Schiſmatikes, to agrée with Proteſtantes. Howe then doe you proue it? Firſt by the commandement and exaction of the ſame, for going to Church.**

In

In deed this proueth the meaning of the cõmanders to be, ỳ they woulde haue all true Christians, whõ you call the Protestants to bee discerned from heretikes and schismatikes by this marke. But that all Protestants are heereby proued to bee schismatikes, it is as farre of as euer it was, and as neere as euer it shalbe. But the reason of exaction, mightily doeth prooue it. For when a Catholike doeth come before the Commissioners, there is nothing asked of him, but when hee was at Churche, and if hee will promise to goe to Churche, commonly they account him a sufficient conformable man, (that is to haue yeelded sufficiently vnto them) It were (I gesse) hard to proue, that euery Papist which commeth before the Commissioners, is examined of that one Article of comming to Churche. And if it were graunted, that to bee one question which is asked of him when hee was at Churche? yet that nothing els is asked of any that commeth before them, I thinke there is no man will beleeue you, though you woulde sweare it. And if some of whose conformitie there is hope, by promising to goe to the Churche, where they may bee instructed, are for a season vrged no further: yet that they are commonly accounted to bee conformable men, and thought to haue yeelded sufficiently vntoo the Commissioners: I dare say, neither the Commissioners who best know their owne thoughts will acknowledge so much: and their contrary practise, is often seene in many, and you your selfe complaine of it, that they exact of many to communicate, & to take the oth, whiche is more then onely going to Churche. But the long imprisonment of many, doeth make this abstaining from the Church to bee a proper and peculiar signe of a true Catholike. No verily: but of an obstinate heretike. For not ỳ imprisonment, but the cause for which they suffer, must argue them to bee true Catholikes, whiche cause seeing it is lefte without defence or prowfe, saue only a poore, naked and beggerly suppolition to stande vpon, it followeth not that going to Churche is the note of a Schismatike, but not going to Churche rather argueth a Schismatike or an Heretike.

The fourth Reason.

THE fourth cause, why a Catholike may not goe to the Churche, is because it is Schisme, and breaking of the vnitie of the Catholicke 4. Schisme.

Churche, the which howe perrillous and dreadful a thing it is, all catholikes doe sufficiently knowe. For as they firmely beleeue, that to oppugne the visible knowne Churche of Christe (as all Heretikes continually doe) is a verie wicked and damnable sinne: Euen so in like manner they beleeue that to breake the vnitie of the same Churche, and to make any rent or diuision in the same (whiche is the proper faulte of schismatikes,) is also damnable. For the whiche cause Saint Paule doeth so diligently request the Corinthians too auoide Schismes, saying. *I beseeche you brethren by the name of our Lorde Iesus Christe, that you all say one thing and that there bee no schismes amongest you,* And to the Ephesians, *Bee you careful to keepe vnitie of spirite in the bonde of peace.* The whiche vnitie, Christe himselfe expresseth more particularly, and more distinctly, when hee requesteth of his Father, *That his Christians might bee one, as he and his father were one*: that is to say, that as hee, and his father, did agree in al their actions: and whatsoeuer the one did, the other also did: So in his church there shoulde bee one only forme of beliefe, one fourme of seruice, one fourme of Sacramentes, and the like: euen as there is (according to Paule) one Baptisme one bread, one faith, one churche, one Christe, one Lorde, one body, one heauen, one hope of reward, the breaking of which vnitie of the church of God, hath beene alwayes accounted a most greeuous, and damnable offence. For as Irenaeus a most auncient & godly father saith, *They which cut and disseuer the vnitie of the Church, shal haue the same punishment that Ieroboam had.* This punishment, wee knowe to haue beene the vtter destruction and extirpation of him and all his name. But other Fathers doe exaggerate this sinne farther: For Sainte Augustine in his booke whiche hee made of the vnitie of the Churche, sayth thus. *Whosoeuer doe agree, to all the holy Scriptures touching the head of the Churche (whiche is Christe) and yet doe not communicate with the vnitie of the Churche, they are not in the Churche.* And a little after, hee expoundeth what hee meaneth by communicating with the vnitie of the churche, whiche is. *That their communion bee with the whole bodie of Christe his Churche, dispearsed ouer the whole world, and not with any one part separate, or els it is manifest, that they are not (saith he) in the catholike churche.*

Vide Aug. tom. de Fi. & simb. ca. 10.

1. Cor. 1.

Ephes. 4.

Ioan. 17.

Ephes. 2. 4.
1. Cor. 10. 12.
1. Tim. 2.

Irene. li. 4. ca. 43.

3. Reg. 4.

August. de Vnit. Eccle. cap. 4.

How grieuous the sin of scisme is

Cyp. de. simpli. Prel.

Nowe S. Cyprian in his booke of the simplicitie of Prelates, or vnitie of the churche, goeth further, for he proueth that if a man did liue neuer so vertuously otherwise, nay, if hee shoulde giue his life, and shedde his blood

blood, for Christe: yet if he were out of the vnitie of the church, he coulde not bee saued: for that as he saith. *This spot or sinne (the breaking of the vnitie of the churche) cannot be washed away with any blood.* The which saying of S. Cyprian, the learned father Chrisostome after Cyprians death, doth repeate and confirme. Adding these words. *Chrisost. ho. 11. in epist ad. Ephes.*

There is nothing doeth so prouoke GOD as the diuision of the Churche. And albeit we shoulde doe innumerable good deedes, yet notwithstanding we shall be punished as greeuously as they were which dyd rende Christe his owne flesh and body, if wee dissever in peeces the full integritie and vnitie of the Churche. And finally he concludeth thus. I doe heere, say, and protest, that it is no lesse sinne to cut and breake the vnitie of the Churche, then it is to fall into heresie. And thus muche I thought good too say, (leauing infinite other thinges that might bee saide) touching the greeuousnesse of this sinne of schisme, whereby many of our bad catholikes in Englande, may see in some part, the miserable dangerous case wherein they stand, by sleeping so careless as they doe, in this sinne. *See more of the greatnes of this sinne. Aug. ep. 50. 152. Ser. 181. de Tem. in Psal. 88. Fulg. li. de Fi. ca. 37 38. 39. Greg. lib. 14. Mor.*

But now that this act of going to the Protestants churches and prayers, is a schismaticall act, and suche a one, as diuideth from the vnitie of the churche; it is easie too bee prooued for that schisme is according too Sainte Augustine, *A separation of them that thinke the same thing.* That is, a different kinde of seruice of God in those men that do not differ in opinion in religion. The which thing, he expresseth more plainely in an other place, putting the difference betwixt heretikes & schismatikes, saying. *Schismatikes are made, not by difference in faith, or beleefe, but by the breaking of the societie, or vnitie of Communion.* Nowe the Communion or vnitie of the churche, consisteth in these three thinges: to wit, that al Christians haue one sacrifice: one and the selfe same Sacraments: also one and the selfe same seruice of God. But they which goe to the Protestantes churches, haue no sacrifice at al: neither haue they any more then two of seuen sacraments: and those two also so mangled, that of the two, scarse one is a sacrament, as they vse them. And as for their seruice, it hath no part of the catholike seruice, as I will shewe heereafter. He therfore that goeth to this seruice, and willingly separateth himselfe from the catholike seruice and Communion breaketh the vnitie of Communion of the churche, and consequently, committeth schisme. *That going to church is schisme. Lib. 2. cont. Cresco. ca. 3. The definition of Scisme. Aug. q. 11. in Mat. The difference betwixt an heretike and a schismatike. Vnitie of the Church standeth in thre things especially.*

But

An obiection of cold Catholikes, vvith the answvere Aristo. lib. 3. Ethico.

But some man perhaps will say, I doe it not willingly, but I goe to Churche by constrainte of the publique lawes of my Realme? I answere, that heere is some kinde of constraint external, but not so muche as may take away the libertie of thy will, whiche is internal, as the Philosopher wisely discourseth. For, this constraint, is but conditinall, That is, either to doe that which is commaunded: (for example, to goe to the Churche) or els to abide this or that punishmente that the Lawe appointeth. The which penaltie, if thou wilt suffer, thy wil is free, to doe what thou wilt. Neither can any mortall power constraine it further. So that suche an action as I haue talked of (for example, going to the churche for the auoiding of temporall losse) is called both the Philosophers and Diuines. *Inuoluntaria secundum quid, simpliciter autem voluntaria. That is: in part or in some respect, vnuoluntarie. But absolutely, and simplie it is to bee accounted voluntarie.* And therefore, they are to bee esteemed good or bad, punishable or rewardable, euen as other free actions are: for otherwise, no sinne shoulde bee punishable. Seeing euery naughtie action commonly hath some kind of compulsion in it, but yet it may not bee excused thereby. As for example, the murtherer may say that hee did it not willingly, for that hee was compelled thereunto by rage of anger. And the Lecherer may say, his flesshe compelled him to sinne: and to take fitter example for our purpose: all those that denied Christe in time of persecution for feare of tormentes, mighte by your obiection, say that they did it not willingly but by compulsion of torments, and therefore were not to bee damned for it. But yet Christe saide, that hee woulde take it as doone voluntarily, and therefore damne them for it, by deniyng them openly before his Father, and his Angelles, at the day of iudgement. And yet to giue an other example neerer to oure matter: Sainte Iohn saieth of the noble men and Gentlemen of Iurie in his time. *Many of the principall men did beleeue in Christe, but they did not confesse him outwardly for feare of the Pharisees least they shoulde bee caste out of the Sinagogue, for they did loue more the glory of men then the glory of God.*

Actions extorted by feare, are simplie free actions, & only violent in part.

Marke these absurdities.

Mat. 10. Luc. 12. Io. 12.

Heere wee see the act of these noble men and Gentlemen: also the compulsion to the act, the cause of their compulsion, & lastly Saint Iohns iudgement vpon the act. The act wherof they are accused is only holding their peace, & not confessing Christ openly, according as they did inward ly beleeue of him. The cause or excuse that they had to lay for themselues,

was

was the feare of the Pharises or Magistrates which cõpelled them agaynst their will so to doe. Now, what punishement they feared at the Pharises handes S. Iohn expresseth, saying, that it was. *Least they should bee cast out of their Synagogue.* The which punishment was then, and is nowe at this day, amongst the Iewes, the greatest punyshment, besides death, that can be deuised. For he looseth therby al offices, dignities, and credit whatsoeuer: no man maye buye or sell with him: noe man may visit him, or talke with him, or salute him in the streates. Fynallye, it is a death vppon earth (a great and suffycient excuse a man would thinke) to answere for a mans silence onely. For I see many a one in England, not onelye to conceale theyr owne consciences, but also to speake againste the same for a lesse cause. But what is Saynt Iohns iudgement vpon the matter? for sooth hee excepteth not the excuse, but condemneth them in a damnable mortal sinne, agaynst the first commaundement, for doing the same, saying: That by this silence of theirs they did put the glory of God behynde the glory of men, and thereby shewed, that they lobed men better then God, Noe doubt but to their euerlasting damnation, except they hartely repented them. The which I would haue those vnwise and fonde noble men and gentle men in Englande to consider, which perswade both themselues and other men that in these troublesome tymes, a man maye without offence keepe his conscience to him selfe: but especially those that doe not onely holde their peace, but also doe against theyr conscience, what soeuer is commaunded them, sayinge, that all which is done amisse shall not be layde vpon them, at the day of iudgement, but vpon the Prince and the Magistrates, which compell them to doe the same against their owne willes. But what compulsion this is, and how furre it shall excuse their doinges, I haue now declared. Wherefore hereafter let no man say, that he goeth to church against his wil, thinking therby to excuse him selfe from schisme.

What a great matter it is amongst the Iewes to be cast out of the Synagogue.

A seuere iudgement giuen by S. Iohn against dissemblers for the time.

A bad shift of dissemblers.

Besides this, to proue it schisme, yea and that obstinate and rebellyous schisme, it were sufficiente to knowe that the meaning, wil, and commaundement, of the generall and vniuersall Catholyke Churche at this daye, is, that catholyke men shoulde not presente them selues to Protestantes churches, or conuenticles, seeing they are denounced open enemies to the aforsayd church, and their relygion hath beene as orderly condēned in the last general counsell of Trent, As the doctrine of Arrius was, in the first generall counsell of Nyce. And albeit the councell of Trent

made no perticuler decree of this matter, yet is there no cause, why any man shoulde take any holde thereat: seeing the reason thereof was because suche a decree was needeleſſe: for the church hauing alreadie condemned from the beginning all praying with Heretikes, or repayring to their conuenticles: it was sufficient for the counsell onely to condemne the Protestantes for such men, without any further particular prohibiting of others to come to their churches, and seruice, seeing their conuenticles being once pronounced to bee heretical, the other was to ben presupposed. And this is the true meaning of the counsell, whatsoeuer other saye, to shadowe their imperfections.

Can. Apost. 63. 44. 45. apud Eus. li. 7. cap. 9.

¶ What the counsell of Trent determined against going to Church.

Howbeit, some doubt being at that time, moued by certaine of the Nobilitie of England: whether they might not lawfully without offence goe to church to doe some meere temporall acte (as, to beare the sworde before her Maiestie or the like) it was debated by xij. learned men there, at the counselles appoyntement, and determination then giuen, that onlye for such a cause, they might goe to church. As for example, if her Maiestie should appoynt certaine catholiks, to meete at Poules, to intreat of matters of the state, and that at such time as seruice were sayd there: and this was Naaman Syrus his case flatte: who was permitted (as most men take it) for a time, to goe with his Kinge and holde him vppon his shoulder, when hee went to the temples of the Idolles. Now, that there hath beene a generall custome, rule, and canon of the church, prohibiting to goe to the churches and conuenticles of heretikes, it is plaine, by the testimonie of all antiquitie. The Apostles themselues in their threescore and thirde canon, say thus. *If any man eyther of the clergie, or laitie, doe goe into the Synagoge of the Iewes or into conuenticles of heretiques to pray, let him be deposed, and excommunicated.* This canon of the church, was exactly afterwardes kept, and is mentioned very often, by the Fathers and counselles, by occasion of the like matter. As for example, when Origen was by a certaine necessitie, compelled to dwell in house together with one Paule, an heretique, to whome there resorted often, not onely heretiques, but some simple Catholiques also for the fame of his excellent eloquence; yet they write of Origen. *That hee coulde neuer be induced, by any meanes to bee present at prayers where Paule was.* And the reason is put downe by them to be this. *For that Orygen euen from his youth had kept and obserued most diligently the Canon of the Church.*

4. Reg. 5. The case of Naaman Syrus. Can. Apost. 63.

The old Canon for bidding to goe to heretical churches

The example of Origen.

Euseb. li. 6. hist. cap. 3. Niceph. li. 5. cap. 4.

Here

Heere wee see what account was made in those dayes, of this Canon of the church.

Furthermore S. Dionysius Alexandrinus a learned Father, talkinge of one Heraclas Byshoppe of Alexandria, and scholer of the aforesayde Origen, and shewing howe the saide Heraclas, had excommunicated and cast out of the church certaine christians, for that they were accused to haue vsed much company of a certaine heretique: he addeth this sayinge, *This Canon, and this example haue I receaued of our holy Father Heraclas.* The lyke obseruation of this Canon is noted in Athanasius: who comming to Antioche, fledde the common and publique Churches which were vsurped then, by one Leontius, an Arian Byshoppe, and his clergye: and seeking out the Catholyques that were in the citie, which then by contempte were called Eustathians, because they helde of the communion of their catholike deposed Bishoppe, named Eustathius (as catholyques now in Englande are contemptiously called Papistes, for holding of the communion of the Byshop of Rome) and finding them out, did secreetelye communicate with them, as saieth the historie. *Conuentu in aedibus priuatis peracto.* That is. *Making their assembly or Church, in their priuate houses.* Howe lyke is this case, to our state now adayes in England? The lyke respecte to this canon of the churche, had Alexander byshoppe of Constantinople, who wished rather to die, then to remayne in the churche, when Arius the heretique, should come to the same. To this canon had also respecte, the people of Alexandria, so much commended by Athanasius him selfe, who would rather praye together by them selues in the churche yarde without couer, then enter into the church to praye, where George the Aryan byshoppe was. The lyke consideration had also the people of Samosatum, who after the depriuation of theyr vertuous and catholike byshop Eusebius, and the thrusting into his place, by the Aryans of an heretical byshop called Eunomius: they would no more come at the church of whome Theodoret writeth thus. *None of the inhabitants there, poore or rich, seruant or artificer, husbandman or grafter man or woman, younge or olde, woulde come to the Church, but the Byshoppe was there alone, for no man woulde eyther come to his sight, or talke with him, albeit he was reported to haue vsed him selfe very modestlye, amongst them.* Nay yet further then this, the people of Rome hauing their true catholike byshop deposed by the Aryans, and an other called Felix, thruste

The example of Heraclas.

Euseb. li. 6. cap. 12. & li. 7. cap. 9.

Sozo. li. 3. cap. 9.

Theol. li. 1. cap. 14.

The example of Athanasius.

The example of the people of Alexandria.

Theo. li. 2. cap. 14.

The people of Samosatum.

Theo. li. 4. cap. 14.

The example of the people of Rome.

vppon them, not an heretique, but a ſchiſmatique, (for the hiſtorie ſaith, that he was ſounde in fayth and held ſoundlye the relygion ſet downe in the counſel of Nyce,) yet becauſe he was a ſchiſmatique, and was content to take holy orders of the Arian Byſhoppes, and to communicate with them: the whole people (as I ſayde) did flye him, and as the hiſtorie ſaieth. *None of the inhabytants of Rome, would enter into the church, ſo longe, as hee was within.* Thus wee ſee, the ſcrupuloſitie of chryſtian Catholykes in thoſe dayes, and that, (as they thought) vpon good cauſe, for the auoyding of ſchyſme. If anye man can ſhewe mee a warrant ſince that tyme, for the enlarging of our conſciences now a dayes, I woulde gladly ſee it.

Theo. li. 2. capit. 17.

Yow haue heard in the beginning of this reaſon, the opinions of our forefathers, in the primatiue church, what a great and haynous ſinne it is, to breake the vnitie of the church, or to diſobey the ſame. Againe, it is certayne, that the church telleth vs, (if the voyces of all the Byſhops and learned men in chriſtendome and of the ſupreame Paſtour too, bee the voyce of the church) that goeing to Proteſtantes churches, is forbidden vs, what excuſe then, ſhall thoſe men haue from obſtinate ſchiſme, that notwithſtanding all this, will yet thinke it lawefull: eſpecially, the thing being nowe in practiſe, and ſo manye men ſuffering for the ſame? Aſſuredlye they can looke for no other account to be made of them, but as Chriſt willeth vs. *If hee heare not the Churche, let him bee to thee as an heathen, and as a Publican.* The which wordes S. Auſten ſaieth. *Are more grieous and terrible, then if he had ſayde: let him be ſtrooken with a ſworde, let him be conſumed with the flames of fire, let him bee deuoured of wylde beaſtes.*

The concluſion of this reaſon.

Mat. 18.

Aug. li. 1. contra aduers. leg. & prophe. ca. 17.

Math. 16.

The dreadfull Swworde of the Church.

And a little while after, talking of the bande wherewith the church maye binde a mans ſinnes by authoritie giuen vnto her of Chriſte, hee ſaieth. *A man is bounde more bitterlye, and more infortunately, by the keyes of the Churche, then by any other moſt greeuous and harde bandes, albeit they were of yron, or of adamant ſtone.* Let colde catholykes in Englande marke this, and not thinke they are free, when they are in theſe bandes: nor thinke they are chriſtians, when in deede they are Heathens, and Publycans. It is a naturall infirmitie of ours, to thinke willingly to wel of our owne caſe: and paſsion permitteth vs not to iudge indifferently in theſe matters.

Let

Let vs therefore consider of other mens cases, and by them coniecture of our owne. If in Saint Iohn Chrisostome his time, when there was an Arrian churche, and a catholike Churche, knowen in Constantinople, and both of these churches, calling people vnto them, and the Emperour fauouring more the Arrians then the catholikes: if (I say) in that case, some catholikes leauing Saint Chrisostomes church, should haue gone to the Arrians churches to seruice, vpon obedience to the Emperour: what woulde we thinke of them now? would we esteeme them damned schismatikes or not, If they had dyed so, considering their disobedience to the Bishoppe, and their perfideous betraying of Gods catholike cause in that time of tryall? I thinke yes. Then let vs not deceaue our selues, for this is our ease nowe. And if in all mens iudgementes, that acte woulde haue seemed Schisme (for disobeying one particular & priuate Bishop, and breaking from his commnnion) what shall wee say for disobeying the Generall Pastour of all? and breaking from his communion? Of whom, the noble Martyr of Christ Saint Cyprian, aboue thirteen hundred yeeres agone, saide thus. *Heresies and Schismes haue sprong of none other cause, then for that men doe not obey Gods Priest, and for that they do not thinke or consider that there is one onely Priest who is iudge in Christes steede for the time. Vnto whom if all the vniuersall brotherhood woulde obey in diuine functions, no man woulde moue any thinge against the Colledge of Priestes, neyther after the iudgement of God, the suffrage of the people, the Bishops consent once put downe, in anye matter, woulde any man dare to make himselfe a iudge of the Byshoppe, and consequently of GOD: nor by breaking Vnitie, teare and rent the Churche of Christ.*

An important consideration for Schismatikes.

Note this supposition.

Cip. ep. 55. ad Cornel.

A notable discourse of S. Cipryan for obeying one generall Pastour.

The fourth Reason.

THE fourth cause why a catholicke may not goe to the church (saith he) is becaufe it is sinne, and breaking of the vnitie of the catholick churche. And then discourseth at large, how perilous it is to breake the Vnitie of the Churche, and how needfull to keepe it, in which Argument hee hath all true Christians to take his parte, sauing that heee seemeth to vrge this vnitie so farre, that in the Churche of Christ, there should bee not alone one only forme of beliefe, but also One forme of seruice, one forme of Sacramentes. For which hee quoteth. Ephes 2. 4. If hee meane of one essentiall and substantial forme of Sacramentes and Seruice, I doe willingly admitt that he sayeth, but if he speake of one external forme in wordes and ce-

remonies, as for example, that which the Popishe Church doeth vse. Saincte Paule neyther in the place by him noted, nor anywhere els, teacheth that it is necessary to bee in the whole Church of Christ, neyther was it in auncient times, but euery Churche vsed suche forme of prayers and administration of the Sacramentes, as they thought most conuenient, whereof not onelie so many differing formes of Lyturgies, yet extant, but almost al the Auncient Writers are witnesses. Neyther at this day is there in all Churches of Christ, one forme of seruice and Sacramentes, no not in the Popishe Churche, wherein howe many diuersities of seruices, there are in other places, it is to be gathered by so many differing formes, as were heere in Englande, according to the vse of Sarum, of Yorke, of Rome, or of Hereforde. Neyther did Gregorie, when hee sent Augustine into Englande, to plant the fayth and religion that was at Rome, thinke it expedient to bynde the Saxons to the forme of Ceremonies and seruice, vsed in the Church Romayne, but willed him to chose out of euery Churche what hee thought conuenient, for the newe Church of the English Saxons.

Bede.lib.1. cap.27.

But proceeding to shewe howe grieuous the sinne of Schisme is out of Augustine, our reasoner putteth vs in minde, what Augustine meaneth by cõmunicating with the vnitie of the Churche, in these wordes, That their Communion bee with the whole body of Christes Church dispersed ouer the whole worlde, and not with any one parte separate, or els it is manifest, that they are not (saith he) in the Catholike Churche. Verely, these wordes of Saint Augustine, with many other that he hath to the same effect against the Donatistes, doe cleere vs of Schisme, who willingly communicate with all the whole bodie of Christes Church dispersed ouer the worlde, and charge the Popishe faction bothe of Schisme and heresie: Of Schisme, because they mainteine the Church to be onely in a part of Europa. As the Donatists did in Asia, which heresie, because they differ not onely in the bodie of Christ, which is his Church, as the Donatistes did, but also in the head thereof, which is none but Christ borne, suffered, risen agayne, and ascended in heauen, that he might be the onely head Sauiour, Redeemer, of his spouse and Aduocate of his Church with GOD his Father. But now that this acte of goyng to the Protestantes Churches and prayers is a Schismatical

De vnit.eccl. cap.4.

Ephe.5.&c.

act

act and such a one as deuideth from the vnitie of the churche, it is easie (saith hée) to bee prooued. If you haue suche facilitie in prouing, I trust you will no more charge vs with your necessary suppositions. Then let vs see what you say. Schisme according to Sainte Augustine, is a separation of them that thinke the same thing. That is a different kynde of seruice of GOD in those meone that doe not differ in opinion of religion. Once agayne a little more Logicke woulde doe you good, too teache you too expounde thinges vttered generally by speeche as generall, and not as you doe heare by particular: For Augustines generall terme of separation, you restreine to a different kinde of seruice of GOD, as though there mighte not bee scisme, where there is one, and the same kinde of seruice of GOD acknowledged. But let vs see the difference also that Augustine maketh betwixt an heretike and a scismatike, Scismatikes are made, not by differing in fayth or beliefe, but by the breaking of the societie or vnitie of the communion. Hitherto we dissent not in the matter for wee allowe both the discription and the difference, being vnderstode according to Augustines meaning, which euery wise and good man, will think to be such, that the crime of scisme and name of Scismatiks, must be appropried not to euery one that departeth from any sect but to them onely, which departe from the Church of the liuing GOD. Howe then doeth our discourser prowe, that we are not in the Communion of the Churche of God? The communion or vnity of the churche (sayth hée) consisteth in these three things, To wit that all Christians haue one Sacrifice, one & the selfe same Sacraméts also one & the selfe same seruice of God. Let vs search the ground of this foundation. First, if hée meane that all Christians haue one Sacrifice Propitiatory, it is true. For by one Sacrifice once offered, hée hath made perfect for euer them that are sanctified. With whiche onely Sacrifice and once oblation therof, séeyng the Papistes are not content by this rule, they are founde too bée without the compasse of true Christians, and the Communion of Gods Church. But if by one Sacrifice, hée meaneth but one sacrifice in al, the principle is false, for Christians beside ỹ only propitiatory sacrifice of Christs death, haue ỹ sacrifice of prayse & thanksgiuing of wch there are many kinds. That al Christiãs must haue ỹ selfsame sacraments, it is cleerer, then that it nede any probation.

Lib. 2. cont. Creson. ca. 3.

Aug. quest. 11. in Mat.

Heb 10. 14.

But

But concerning the third thing which is one and the selfe same seruice of God, if it be vnderstood of the substance, either of the internall and proper worship of God, which is in spirit and veritie, *Iohn.4.* or of the externall manner of seruing of God, which must be directed according vnto the holy Scriptures, it is very true, and thereby our Church may be discerned, to be the companie of true Christians, which detest the intollerable multitude of bodily ceremonies and shadowes, wherwith the popish seruice is ful fraught & in a manner onlie consisteth of them, and admitteth in the whole order of ministration and prayers nothing as necessary to the seruice of GOD, but that whiche it findeth warranted by the holie Scriptures.

Wheras ỳ popish seruice is patched of prophane Legẽds, & Fabulus reports of prayers to creatures, not mẽte for the seruice of the Creator, and if it be deuided into ten partes, bestoweth seuen at the least in the seruice of creatures, rather then the Creator which is to be worshipped for ever, directly contrary to the Law of God, *Deut.6.* and commandement of Christ: *Math.4.10.* Thou shalt worship the Lord thy God, and him only shalt thou serue. Otherwise if by one and the selfesame seruice of God he meane the externall forme of prayers and administration of the sacramentes necessarye for al christians I haue shewed the vanitie of his assertion before. The principles thus vewed, let vs behold the application. But they which go to the protestants churches, haue no sacrifice at all: neither haue they any more then two of seuen sacraments, & those two also so mangled, that of the two scarce one is a sacramẽt, as they vse thẽ. And as for their seruice it hath no part of the catholik seruice as I wil shew hereafter. If this assũptiõ be true, they ỳ go to ỳ Protestants seruice, breake ỳ vnitie of ỳ cõmunion of the Church, and commit schisme. But if this be shewed to be vtterly false, what harme is it to goe to the Protestantes seruice? First concerning the Sacrifice which he affirmeth they haue none at all, It is a manifest vntrueth, for they haue the daylye sacrifice of prayse and thankesgeuing, which Malachie prophecieth, shoulde bee offered among the Gentiles, from the rysing of the *Iustinus Dent.cum Tryphon.cont. Iudeos.* sunne, vnto the going downe of the same, whiche Sacrifice of prayse and thankesgeuing, as Iustinus Martyr testifieth, are the onely sacrifices which Christians haue receyued to offer. Wherefore the Papists which pretend to offer an other sacrifice, and of an

other

other kinde, namely, Propitiatorie, by Iustions his iudgement, agreeyng with the holie Scriptures, are no true Christians. That wee haue but two Sacramentes, it is sufficient, seeyng two onelie are left into the Churche by Christe, as is necessarily collected out of Saynt Paule. 1. Cor. 10. Where intending to proue that the Israelites were equall vnto Christians in the externall tokens of Gods fauour, hee nameth onely baptisme, and the Lordes supper wherein he had reasoned very vnskilfully, if of seauen he should haue left out but fiue. The fewest number of Sacramentes, is allowed also by S. Augustine, and the church in his time, which he nameth to be baptisme and the Lordes Supper, which onely are found in the scriptures. And where he chargeth vs with mangling of the sacramentes, which we haue, so that of twoo, we haue scarce one, it proceedeth of meruellous impudency, seeing we say and doe whatsoeuer Christ and his Apostles sayde and did, and commaunded to be sayde, and done, in the administration of them. Whereas the Papistes with most horrible sacrilege, by confession of Gelasius bishoppe of Rome, cited in their Cannon lawe, doe mangle one and the same mysterie, as hee speaketh, depriuing the lay people, cleane of the cup of Christes blood, whiche hee in expresse woordes, commaundeth to bee drunke of all men. And Saynt Paule by his authoritie chargeth euerye man after due examination, as well to drinke of that cuppe as to eate of that breade of the Lorde woorthily. As for our seruice when he bringeth any argumentes (as hee promiseth) to proue that it hath no part of the Catholike seruice, hee shall receiue his answere and our defence accordingly. Hitherto therfore, although with many whot woordes, he hath concluded nothing against vs, at length he commeth to answere an obiection of colde Catholikes, as hee calleth them, whiche are, that they goe not too the Churche willingly, but by constraynt of the Publike Lawes of the Realme.

Aug. Epist. 118. Ianua.

Mat. 26.

1. Cor. 11. 28.

And heere out of Aristotles Ethickes Lib. 3. The Acte of goyng to Churche, is proued voluntarye because the constraynt is conditionall, eyther to doe that is commaunded, or too beare that punishment that the Lawe appoynteth. Where is then the sore charge agaynst them, that compell men against theyr

willes, to sweare to goe to Churche &c: contayned in his Preamble before the first reason? It is a greate force of cunning, of one and the same matter to geue a contrary iudgement, as it serueth best for your aduantage? Nowe therefore you woulde haue these vnwise and fonde noble men and Gentlemen too consider I vse your owne termes, that it is a badde shifte of dissemblers To say that hee goeth to churche agaynst his will, thinking thereby to excuse himselfe of Schisme.

But beside this to proue it schisme, yea and that obstinate and rebellious Schisme it were sufficient to knowe that the meaning, will and commaundement of the generall and vniuersall catholike churche at this day, is, that catholike men shoulde not present themselues at Protestants churches. Why Sir, is not the Pope by your rede the best Interpreter of the Catholike Churches meaning? And hath not hée graunted diuers dispensations, for Papistes to presente themselues in Protestantes Churches: But they haue béene denounced open enimies (say you) by the Councell of Trent, as the doctrine of Arius was condemned in in the firste generall Councel of Nice. Nay rather as the Homousians were in ỳ Councel of Ariminium, & in many other Councels of the East. And as the doctrine of the Catholikes, was in the seconde of Ephesus, Nice the seconde, and many other blasphemous and heretical cõtels: I passe ouer your slaunder of the Nobility of Englande, by certaine of which, you affirme, that the heretical and schismaticall cõuenticle of Trent, was moued, whether they might not lawfully without offence go to Church, to do some méere temporal Acte, as to beare ỳ swerd before her Maiesty, &c. Except you meane of such of the Nobility, as haue openly declared their disloyalty, by entring into rebellion or otherwise.

But as touching ỳ forbidding to goe to heretical churches, which you labour so vehemently to proue, ỳ you father it vpon a Cannon of the Apostles themselues, which must néeds be obserued. Can. 63 You should haue done more wisely, to haue confirmed it, by their Canonicall writinges, rather then by those Apocriphall Canons, which if we should receiue thẽ as authentical, wil proue euẽ your popish churches to be hereticall, & your selues to bee Heretikes, because you goe against many thinges decréed in those Canons. As ỳ

you

you admit no married persons to the office of a priest, or bishop, a-gaynst the 6. Canō. That you forbidd any that is maymed or imperfect in body to be a bishop against the canon, 77 ỳ your bishops, priests, deacons, and cleargie are often present at the celebratiō, & yet doe not cōmunicate, al which, by the 8. Canon are excōmunicated. But that it is not lawful to pray in the Conuenticles of heretikes, it is more cleer by the Scriptures, then ỳ it needed to be proued by the example of Origen, of Heraclas, of Athanasius or anye other. The example also of the people of Rome, whiche refused to communicate with Felix might haue beene spared, but that vnder colour of certaine wordes of Theodoret, you would haue it seem as though not one of the Inhabitants of Rome, was infected with Aurianisme. Whereas ỳ matter is other wise, seeing that Felix, although himselfe of the Catholike religion, was chosen bishop by the more part of the Clergie, and people of Rome, which were of the faction of the Arrians. And therfore where Theodoret saith, that none of the Inhabitants of Rome would enter into the church so long as Felix was within, it must of necessitie be vnderstood, of the Catholike Inhabitantes. For that there was neuer an Arrian dwelling at Rome, at such time as Constantius came thither, I thinke no man but lightely acquaynted with the hystory of that time, that can bee perswaded. But after that Liberius himself had subscribed to the Arrians, as Saint Hierom writeth, and returned after hee hadde consented too Constantius the Heretike, as Pope Damasus himselfe writeth, by whome Pope Felix whiche was a Catholike was deposed, and great persecution followed: This I say declareth, that neyther the head nor the body of the Churche of Rome, was in that time free from the hereste of the Arrians. Insomuche that *Constantius* helde there a counsell with Heretiks, together with *Vrsatius* and *Valens*, as the same *Damasus* writeth, and cast out *Felix* out of his Bishopricke, which was a Catholike and called backe *Liberius*. Nowe come we to the conclusion of this reason, where hee gathereth by the opinions of the Fathers, how greate a sinne it is, to breake the vnity of the Church, or to disobey the same. But not cōtent with this conclusion, which is true, hee addeth a false position, without proofe, saying It is certayne that the Church telleth vs, (if the voyces of all the Bishops and Learned menne in Christendome and of the supreame

Tit. 3.

In Catal.

In lib. pontifi. cus.

pastour to, be the voyce of the church,) that the goyng to Protestantes churches, is forbidden vs. The certeyntie of this Assertion, dependeth vpon the necessitie of trueth, in his first supposition. But hee addeth an exception, if the voyces of all the Bishops and learned men in Christendome, &c, be the voyce of the Churche. But I suppose that all the bishops in Christendome haue not giuen their voyces ỳ way. For none of the Bishoppes, of the Protestantes, would giue their voyces, to condemne their owne Church. And many hundreth Bishops of the Orientall Churches in Europe, Africa and Asia, neuer heard of the controuersie betweene the Papistes and Protestantes, wherefore they coulde neuer giue their voyces to condemne them, whose cause they neuer vnderstood of. But let it be another supposition that there are noe bishops, but such as are members of the Antichristian Church of Rome: except you will adde the third necessary supposition, that al learned men bee Papistes, or that no Protestantes are learned men, you haue not proued, that the going to the Protestantes Church is forbidden by the Church. And because you speake of the voyce of the Supreame Pastour of the Churche, except you bring the voyce of Christe, your argument is to weake, to condemne the Protestantes Churche. For Saint Peter teacheth vs, that Christ is ἀρχιπόιμην the Supreame Pastour of his Churche which hath no fellowes in office: but that the Pope shoulde bee the generall Pastour of all, whose Communion it is not lawfull to breake. Hee cyteth a place out of Cyprian. epi. 55. ad Cornel. Heresies and
c Schismes haue sprong of none other cause, thē for that men do not
c obey Gods Priest. And for that they doe not thinke or consider, ỳ
c there is one only priest, who is iudge in Christes stede for ỳ time:
c Vnto whom if all the vniuersal brotherhod would obey, in diuine
c functions no man would moue any thing against the College, of
c priests, neyther after ỳ iudgemēt of God, the suffrage of the people,
c ỳ bishops consent once put downe in any matter, would any man
c dare to make himselfe a Iudge of the Bishop, and consequently of
c God: nor by breaking vnitie, teare or rēt the Church of Christ. To this authoritie I answere, that except you wil adde a fourth suppo-sition: that Cyprian speaketh of one bishoppe in all the worlde, whiche hee sayeth of one bishoppe in euery Dioces, it maketh

as much for the Bysshop of Rochester, as for the Bysshop of Rome. For the whole argument of the Epistle declareth, that hée speaketh of heretickes and scismatikes, that in scisme were made bysshops in his owne Church, & in other mens Churches, and when they were of them reiected, or for their crymes deposed, sought approbation of the Bysshop of Rome, and other Prelates beyond the sea. As his wordes are manifest. *Post ista adhuc insuper*, After these thinges, hauing made them a false Bysshop by heretikes, they dare bée bolde to sayle, beyond the Sea, and to cary prophane letters from Schismatikes, vnto the Chayre of Peter, and that principall Churche, from whence the vnitie of priesthod arose, and not to consider that they are Romaines, whose fayth is praysed by the commendation of the Apostle, to whome false dealyng can haue none accesse. Agayne, hée saith: *Neque rescindere, &c.* Neyther canne it vndoe the ordination rightly made, that Basilides after his crymes detected, and his conscience made bare by his owne confession, trauailing to Rome, deceaued our fellowe Bysshoppe Stephanus, dwelling farre off, and being ignorant of the matter, as it was done, and of the trueth that hée shoulde ambytiously séeke to bee restored into his Bishopprick, from which hée was iustly deposed, &c. Fynally, it is worth nothing, for hee falsifieth the wordes of S. Cyprian in translation, *Post Coepiscoporum consensum*, which is after the consent of the fellow Bysshops, which he tearmeth The Bysshops consentors once put down, as though Cyprian spake stil of that one Bysshoppe, which is to bée obeyed in euery Church, as this man surmiseth in the whole Church.

The fift Reason.

THe fyfte reason, wherefore a Catholyke maye not goe to the churche of those of the contrary relygion, is, for feare leaste his presence maye bee interpreted by GOD to bee consente vnto their doing: and so hee bee made partaker of theyr punishement. Concerning whiche wee must vnderstande, that of all the enemyes that GOD hath in this worlde, there is none in so heyghe displeasure with him, as hee who once knoweing the trueth, and beeinge re-

5. Participation.

1.Tim.3. 2.Cro.11. Eph.5. 1.Cor.12. Coloſ.1.

How grieuous a ſinne hereſie is.

2.Pet.2.

Luck.11.

Tit.3.

S. Paules diſcription of an Heretike expounded.

ceaued into his houſe (the catholike churche) runneth out againe, and by newe deuiſed doctrines, vexeth and moleſteth the ſame, beeing not onely the houſe (as I haue ſayde) of Chriſt, but alſo his ſpowſe, nay, his owne bodye. Which ſorte of men, the ſcripture calleth, Heretickes: whoſe curſe and reprobation in this life is more grieuous then any other ſinne whatſoeuer and the damnation for the time to come more intolerable. For that as S. Peter ſaieth, *It had beene better for them neuer to haue knowne the waye of righteouſneſſe, then after they knewe it, to turne backe againe.* And theſe are thoſe men, of whome Chriſt ſaid, that one diuell going forth in their firſt comming to the fayth by Baptiſme, hee afterwardes entred againe with ſeuen other diuelles worſe then hym ſelfe, and ſo made the ende of that man, woorſe then his beginning. And Saint Paule geueth a marueilous ſeuere iudgment vpon them, when he ſaith, *That Heretickes, are ſubuerted, and doe ſinne, and are damned by their owne iudgementes.* Firſt he ſaieth, that they are ſubuerted, or ouerthrowne, becauſe they are blotted out of the booke of lyfe: Secondlye, that their whole lyfe, is ſin vppon ſin: becauſe they are vtterly depriued of God his grace, without the which wee can do nothing but ſinne. Thirdly he ſaith, they are damned by their own iudgementes, either for that they choſe wittingly to leaue the catholicke church: (out of the which they knewe there was no ſaluation) or els becauſe the moſt of them doe knowe that they doe amiſſe, and yet for pride they will not come backe. So that euery waye, their caſe is very pitifull and lamentable.

Vide Aug. in pſal.54. Cyp.ep.76. Amb.li.de incar.ca.2. Rom.16. Mat.7. 2.Tim.2. Aug. in pſal. 39. Aug.li.2. cont.aduer. cap.12.

This poynte the holy Fathers of the Churche doe oftentymes handle very ſeriouſly and grauelye, prouing, that Heretickes more offende God, and are in farre worſe ſtate, then any offendour els in the world: and namely, more then either Iew or Gentyle. For the which cauſe, they note that the new Teſtamente byddeth vs not to beware of Iewes and Gentiles, but of Heretickes in manye places. The reaſon is, for that they are thoſe wolues, which Chriſt foretolde vs ſhould come in ſheepe skins: which as S. Auguſtine ſaieth, ſhall pretende to be very good ſheepe, and friendes to Chriſt and to his ſheepefolde: and yet with Chriſt his owne wordes, they ſhall teache you to denie Chriſt, to teare the ſheepefold in peeces, and to diſperſe the ſheepe. Nay, they ſhall ſleye more ſoules with the word, then euer Tyrants did with the ſword. Againe, S. Auſtine proueth at large in an other place, that Heretickes are thoſe Antichriſtes, of whome S. Iohn ſpake, when he ſaide. *That many Antichriſtes are*

1.Iohn.2.

newe

now gone out: Meaning of Simon Magus, Cerinthus, and other Heretikes of his tyme. Of which Antichristes hee saieth, that S. Paule did pronounce that terrible saying, that they were, *The men of sinne, the Children of destruction.* As who would say, that albeit all other noughtie men were inwrapped with the guilte of sinne, and of their owne destruction: yet those men aboue all others, for their eminente wickednes, were properly to be called the men of sin: & in respecte of their heynous sinne of slayeing of soules, and the heauy sentence abyding them for the same, they were peculiarlye to bee called, the children of perdition and damnation. 2. Thes. 2.

This therefore being so, that the deepe displeasure of God, and his heauye hande hangeth moreouer the heades of Heretickes and Schismatickes, then ouer any other people in the worlde: it is no small daunger, for a man to ioyne him selfe with them, especially in the acte, wherin principally they offend God: which is, in their assemblyes, seruices, false teachinges and preachinges: at which times GOD his curse is lyke most abundantly to discende vpon them, & vpon thosealso that doe assiste them. For as S. Paule saieth, *They are worthy of death, not onely that doe euill, but they also which do consent vnto them.* And that thou maist not excuse they selfe, and say: *I am there in body, but I consent not to them in hart:* S. Iohn expresseth farther, what it is to consent vnto them, or to communicate with them in their workes, saying. *Hee that saieth as much as God speede them, doeth communicate (or participate) with them in their noughtie workes.* Which thing the Prophet Dauid knew well, and therefore sayde, that hee would not so much as sit downe with such men, and obiecteth the contrary fault to a wicked man saying: *When thou sawest a theefe, thou wast content to runne with him:* Hee doeth not accuse him, you see for stealing with him, but for going or runninge with him, and for keeping him companye, albeit he consented not to his robberie. And S. Paule commaunded Timothy, not to consent to Alexander the Hereticke, but to auoyd him. Likewise he commanded the Romaines, not to consent to other such like fellowes, but to decline or turne away from them. Finally, saint Paules wordes are generall and playne of al such men, when he saith. *Hereticum hominem deuita*, Auoid an Hereticall man: He saith not (goe to church with him) but beleeue him not, or consent not to him in thy heart. This is our interpretatiō foisted in, therby to boulster vp our owne dissimulation, wherein wee presume farther, then wee shall bee able one day to iustifie: As that foolishe Prophet did which

Heretikes offend God most in their seruice. Rom. 1.

A vaine excuse of Schismatikes confuted. Iohn. 2.

Psal. 25.

Psal. 49.

2. Tim. 4. Rom. 6.

Tit. 3.

3. Reg. 13.

which being sent to preach in Schismatical Samaria (but not to eate with them) ventred farther then his commission, and by perswasion did eate with one, whoe sayde him selfe to bee as good a Prophete of GOD, as the other (as the Protestantes doe saye them selues to bee good Catholykes) but this venturous Prophet was slaine by God for his labour.

It is verye perillous to bee amongest the enemyes of GOD. If Lot hee had stayed but two houres longer in Sodome, hee had dyed with the rest. The terrible death of al them which were in cōpany with those three rebellyous Schismatiques, Chore, Dathan, and Abyron, ought to moue vs muche: of which number, it is to bee thought, manye were simple and ignoraunt men and had little parte of malyce and noughtie meaning, of their ringe leaders: but yet for companyes sake, all peryshed together. The which example, S. Cyprian applyeth to our purpose, asking of vs, if these men so peryshed for beinge onelye in company with those Schismatiques? *Are not wee affrayde to bee much more punished (saieth hee) assisting and furthering (by our presence) hereticall oblations, prayers, sermons, and errours.* S. Iohn the deerely beloued of our Sauiour, had as much cause to presume of his masters fauour, as wee haue, and yet hee durst not, soe muche as staye in the bath, to washe together with Cerinthus the heretique. For so hee sayeth. *Let vs flee from hence, least the bath fall vppon vs, in the which Cerinthus the enemie of trueth is.* Marke, how he was not only affrayd least the bath woulde fal but also least that it should fal vpon him for keeping the other companie. What if anye Prince shoulde haue willed S. Iohn to haue come to Cerinthus his seruice, prayers, and sermons? If the histories reporte that the Apostles and their Disciples woulde not, so much as talke or reason the matter with anye of the heretiques of their time, but fledde their companie for feare, least some parte of their punishment, shoulde lyght vppon them: what wise man nowe, will dare to goe to their prayers and assemblies? To conclude, I would wishe euerye man to consider the admonition of the Angell of God to christians, talking of all wicked congregations vnder the name of Babylon. *And I heard an other voyce from heauen, saying, goe out my people from her, to the ende that you bee not partakers of her sinnes: and to the ende you doe not receaue of her scourges: because her sins are come vp to heauen, and God hath nowe remembred her wickednes.* Marke how he saith, *To the end that you do not receiue of her scourges.*

Gen. 19.
The company of Heretiques how daungerous it is.
Cyp. ep. 76.
A notable saying against our Schismatiques.
S. Iohn afrayde of the company of an heretyque.
Euseb. lib. 3. cap. 22.
Note this supposition.
Niceph. li. 3. cap. 30.
Apoc. 18.

And

And yet, it is certaine, that the people of God did not consent in heart, to the wickednesse of this place, which they are bidden hereto flee, but only were present there, and yet wee see, how dangerous is was to them to bee partakers of the punishment, if God of his goodnesse had not remoued them out.

The fifth Reason.

THe fift reason hée calleth in the Margent, participation, but in the text, hée setteth it downe in these wordes The fift reason wherefore a catholike may not goe to the churche of those of the contrary religion, is for feate least his presence may bee interpreted of God, to be consent vnto their doing: and so he be made partaker of their punishmente, If the doings of the Protestantes in their Church were naught, the Papists comming to it, might bee partakers of their deserued punishment, not by interpretation of their presence to bee consent, whiche it is not, but by pretending and dissembling to giue consent in outwarde presence, whiche they giue not in their inwarde conceit. For it is a prophane and vngodly imagination, to ascribe vnto God, the interpretation of a fact, to bee other, then the minde of the doer meaneth it: seeing the Lord knoweth the thoughtes of all mens heartes, and neede not like men to interprete their minds, by their outward appearãce. The resse of this reason, is spent, altogether in shewing howe GOD detesteth Heretikes, and punisheth them that haue any societie with them, whiche is all true, but that the Protestantes are those Heretikes, Antichristes, or Babylon, out of whiche the faythfull are commaunded to flée, it is not by one woorde attempted too bee prooued, but standeth wholy vpon the first necessarie supposition, that trueth is falshoode, and falshoode is trueth. For they cannot bee those Hereticall Antichristes of whiche Saint John speaketh, because they acknowledge whole Christe, both in person and office, but the Papistes which denie his office, of only Redeemer, high Priest, lawegiuer, head of his Churche, Mediatour, and Aduocate for the same, are they of whom Saint John speaketh. But I doe not a litle muse, why our discourser, citeth the text of Saint Paule in the plurall number, The men of sinne, the children of destruction. Where-

1. *Iohn.* 2.

2. *Thes.* 2.

as the Apostle saith, The man of sinne, the childe of destruction, and the rest of the Papists, vrge the singuler number so farre, as that they will not admit the Apostle to speake of a whole succession, or order of many, but of one only singuler man. But hereof, let him make account to his fellowes, why hee discenteth from them. Last of al, concerning the charge, which is giuen to Gods people, To goe out of Babylon, &c. Least they bee partakers of her punishments, which he citeth, Apoc. 18. is diligently to be considered. For if we may finde in the Scripture, what is Babylon, we know from whence to flee. The holy ghost therfore, before he gaue this charge, did first plainely describe the whore of Babylon, the mother of all abhominations of the earth, to be ỹ City which hauing seuẽ kings or states of gouernment in succession, is situated vpon seuẽ hilles: to be that great Citie, which in that time of the Reuelation, had the kingdome ouer the kings of the earth, which by all reason and consent of the most auncient writers, Irenæus, Tertullian, Hierome, Augustine, &c. Can be none other, but the Citie of Rome, wherfore the spirite of God commaunding his Saints to goe out of Babylon, doeth not bid the Romanistes to goe from Protestants, but contrariwise the Protestants, to goe from the Romanistes.

Irenæus. lib. 5
Tertul. aduer Mar. lib. 3.
Hier. in prefac. Didym de spiritu. sancto.
August de ciuit. Dei, li. 16. cap. 11. li. 18. ca. 2. &c.

The sixth Reason.

6. Dissimulation.

THE sixth cause, why a Catholike may not come to churche, is, because he cannot come without dissimulation. The which, in matters of conscience and religion, is treacherie to God Almightie, and a very dangerous matter. For as the worthie father S. Ambrose saith, *It may be lawfull sometimes in a monie matter, to holde thy peace, but in gods cause, where there is danger in communicating with his enimies, to dissemble only, is no small sinne.* The reason whereof, is that sore saying of Christes owne mouth. *He that is not with me is against me* As though hee had saide, Hee that dissembleth, and knowing me and my cause to be oppressed, holdeth his peace, and defendeth mee not, I will holde him in the number of my enimies, that are against me. According to the which rule of Christ S. Iohn (which well knew the inward and secrete meaning of Christ) speaking of certaine noble men and gentlemen of Iury. *The which did beleeue in Christ, but durst not confesse him openly for feare*

Ambro. lib. 2. offi. cap. 24.

Mat. 22.

Iohn. 12.

of

of the Iewes. Condemneth them of a great and damnable mortall sinne against the first commandement for the same saying, that by this act, they shewed that they loued the glory of men, more then the glory of God. By the which example, we see, that we do wilfully dishonor God, and consequently, commit damnable treason against him, when wee doe for any feare or temporall respect, dissemble our faith, & hold our peace against our consciences. The which thing Saint Paul considering, he layeth down vnto vs a generall rule. *Ore fit confessio ad salutem*, To be saued we must needes confesse our faith by mouth, or open speeche: vppon the which wordes S. Austen saith. *We cannot be saued out of this wicked and malignant worlde, except we indeuouring to saue our neighbours (besides beleeuing) doe also professe our faith by mouth, which we beare in our hearts, the which faith of ours, wee must prouide by godly and wary watchfulnesse, that it be not in any respect hurt or violated, by the craftie subtiltie of Heretikes*. Note his admonition, let it not be in any respect violated with craftie subtiltie. As for example, by causing a man to yeelde a litle against his conscience to goe once to churche, to stay but a little there, to haue seruice in his owne house, or the like. In the which, if a man might say (as commonly they doe say in euil meates) that a litle, wil do but a litle hurt, it were more tollerable. But seeing the matter standeth as it doth, in poysons, wherof euery litle dram wil be thy bane. No maruel though men shew themselues more scrupulous. Heare the iudgement of a whole cleargie in the Primatiue church, and alleadged by S. Cyprian the Martyr of Christ, *Whereas the whole misterie of faith, is vnderstood to consist in the confessing of the name of Christ, he that hath sought false sleights for excuse thereof, hath nowe denied it: and he that wil seeme to haue fulfilled such statutes and lawes, as are set foorth against the Gospel, in so doing he hath obeied them in very deed: Forasmuch, as he would haue it seeme that he hath obeied them*. Heere you see nowe, all dissembling of our faith taken, for denying our faith: and al seeming to be condemned for doing. The which that old valiant champion of God, Eliazarus, ful wel knewe, when he rather chose to die, then to seeme to eate a peace of flesh (albeit he did it not in deede) cõtrary to the law of god. And the reason hee giueth for it, is this, *It is not fitte for our age to faine*. O good Eliazarus, if it were not fit for thy age, to faine or dissemble in matters of religion, what shall wee say of our age, wherein, for manye respectes, wee are more bounde too confesse our Lorde, and Maister, and his catholike Religion, then thou wert?

Dissemblinge in Religion is treson against God. Rom. 10.

Aug. de. Fi. & sim. cap. 1.

The subtiltie of Heretikes.

Cler. Rom. apud Cyp. epist. 31.

Who dissembleth his faith, denieth it.

2. Mach. 6.

For that wee haue receiued more benefites at his handes, and haue ſeene howe hee confeſſed vs, before his enimies and ours, and could not be brought by any feare or torment to denie vs. But well, their wil bee wicked men, and diſſembling chriſtians ſtil: Yet notwithſtanding, Gods law muſt ſtande, ſet downe by Chriſte his owne mouth. *Hee that ſhal bluſh or be aſhamed of me and my ſayings, of him ſhall the ſonne of man be aſhamed, when he ſhall come in his maieſtie, and in the maieſtie of his Father, and of his holy angels.* Hee doeth not onely ſay, if we do denie him, but if wee doe bluſhe, or be aſhamed to confeſſe him: whiche conſideration made the Apoſtles, and other ſeruantes of Chriſte, ſo peremptorilie to proceede in confeſſing openly their faith, with what danger ſoeuer it were. And S. Paul giueth a reaſon of it, when he ſaith, *Wo be vnto me except I do preach the goſpel.* That is, except I cõfeſſe it, except I ſet it forth what danger bodily ſoeuer come thereof. And in the Actes of the Apoſtles, the high Prieſtes and Magiſtrates commaunded not the Apoſtles to bee of their religion, nor yet to come to their ſeruice, in their ſinagogues, but onely to holde their peace. *And that they ſhoulde not ſpeake or teache any more in the name of Ieſus.* But the apoſtles vtterly denied to obey that cõandement, and in the chapter folowing, being taken again for not obeying, were asked in open iudgement by the Magiſtrates thus. *We commaunded you ſtraightly to teach no more in this name, and how chaunceth it, that you haue filled all Ieruſalem with this doctrine. And Peter anſwered with the reſt of the Apoſtles, Wee muſt rather obey God, then men.* As who ſhould ſay, that if they ſhoulde haue graunted to diſſemble and not to ſpeake openly, they ſhoulde haue denied God in obeiyng men more then him.

Luc. 12. *Blushing at Chriſtes cauſe is damnable.*

1. Cor. 9.

Act. 4.

Act. 5.

What if the high Prieſtes and Magiſtrates ſhoulde haue ſaide vnto them: wel, wee are content that you liue with your conſcience, ſo you keepe it to your ſelues, and trouble not the ſtate, and ſo that you wil (for obedience ſake) ſometime come to our ſinagogues ſhewing your ſelues conformable men to our proceedings. Nay, what if they ſhoulde haue ſaide: Some of you alſo, for outward ſhewe, (keeping alwaies your conſciences to your ſelues) muſt flee this odious name of Chriſtians, and ſeeme to communicate now and then with vs, in our ſacrifices and ceremonies: wee are content alſo, that ſome of you ſhalbe our officers and Iuſtices of peace, counſellours and the like, ſo that you will ſometimes, (for orders ſake) puniſhe ſome of thoſe vndiſcreete felowes of your religion, which cannot be content to keepe their conſciences to themſelues;

Marke this ſuppoſition and apply it to our time.

The maner of diſſembling ſchiſmatikes liuely expreſſed.

ſo

so you wil also giue some pretie sharpe charge in your circuites, sessions, and assemblies, (alwayes keeping your consciences to your selues) and if some of you also wil some times step vp into the Pulpet, and speake three or foure earnest woordes against this religion, it shal be verie grateful vnto vs, especially if you wil affirme it with an othe which wee haue deuised for the same purpose: and this doing, wee assure you, that you shal liue quietly to your owne consciences, and we shal account you for good subiectes. If, I say, the Magistrates of Iurie at that time should haue giuen to the Apostles and other Christians this sweete charme: doe you thinke that they could haue abidden to heare it al out, whose hearts did rise and swel at two woordes only that they spoke, for the intreating of them to holde their peace? And yet many a thousand now in Englande, beeing as throughly perswaded in heart of the truth of the catholike religion as the Apostles and other Christians at that time were of theirs, are content notwithstanding, to heare, digest, admit, and execute, al, or most part of these thinges recited, contrarie to the saide religion. And yet besides al this (which is more to be wondred at) they are not ashamed to persuade them selues that they shal one day come to that glorie wherein the Apostles nowe are. But this is desperate presumption. And therefore we see what a iust cause this is, for a catholike to refuse to come to the churches of the contrarie religion.

O damnable dissembling. this is done by many in England.

Liuing to a mans owne conscience, by leauing him selfe no conscience.

Desperate presumption.

The sixth reason.

THe sixt cause (hée saieth) why a catholike may not come to church, is because he cannot come without dissimulation. Therefore, let the Popishe Catholike leaue his dissimulation, and become a good Christian, rather then to leaue the Church, and become an obstinate Schismatike. In this reason, as in the rest, certeine leaues are spent in shewing, that God abhorreth dissembling and will not hold them guiltlesse, which holde their peace when he is dishonoured, and are ashamed clearely to confesse Christ and his trueth before men, &c. But that the going to Protestantes Churches, is a denial of Christ, a dissimulation of his truth, or any such matter, there is nothing at all brought to proue it. But see I pray you, his seditious insinuation, which hée maketh in his fonde supposition, which hée woulde haue to be applied to our time: what if the high Priestes and Magistrates, shoulde haue saide to Peter and the A-

ſſles: Well wee are content that you liue with your conſciences, ſo you keepe it to your ſelues and trouble not the ſtate, and ſo that you will for obedience ſake ſometime come to our Synagogues, ſhewing your ſelues conformable men to our proceedinges. Nay, what if they ſhoulde haue ſaide, Some of you alſo, for outward ſhewe (keeping alwayes your conſciences to your ſelues) muſt bee this odious name of Chriſtians, and ſeeme to communicate nowe and then with vs, in our ſacrifices, and ceremonies: Wee are content alſo that ſome of you ſhalbe our Officers and Iuſtices of peace, Councellers and the like, ſo that you wil ſometimes (for order ſake) puniſhe ſome of thoſe indiſcreete fellowes of your religion, which cannot be content to keepe their conſciences to them ſelues. ſo you wil alſo giue ſome pretie ſharpe charge, in your Circuites, Seſsions, and aſſemblies (alwayes keeping your conſciences to your ſelues) and if ſome of you alſo wil ſometimes ſteppe vp into the Pulpet, and ſpeake three or foure eateſt woordes againſt this religion, It ſhalbee verie gratefull vnto vs, eſpecially, if you wil affirme it with an oth, which we haue deuiſed for the ſame purpoſe: and this doing wee aſſure you, that you ſhal liue quietly to your owne conſciences, and wee ſhal account you for good ſubiectes. This trayterous ſuppoſition, which you will vs to apply to our time, and note in the Margent, to be the maner of diſſembling Schiſmatikes, liuely expreſſed, to be done, by many in Englande: declareth howe reuerently you thinke & ſpeake, and would haue ignorant perſons to conceiue of her Maieſtie, and the principall Officers and Magiſtrates of the realme, that ſhee with them, not onely exhorteth men to diſſimulation, falſe meaning and periurie, but alſo that her Maieſtie is content, to haue ſuch hypocrites, and falſe forſworne perſons, to be her Officers, and Iuſtices, yea her Councellers and Prelates of the Church. No meruaile, if you proteſt of your duetifulneſſe, and obedience, which thus villainouſly conceiue and write of her excellent Maieſtie, and call her to the reading of it, which were to intollerable to be iudged, of any perſon of wiſedome and honeſtie, of howe lowe degree and calling ſoeuer hee were. It is hard therefore to ſuſteine a counterfeit perſon long. For euen while you declayme againſt diſſimulation, you haue diſcouered your ſelfe to bee an horrible diſſembler.

The seuenth reason.

THE seuenth reason, why a Catholike may not yeeld to come to the Protestants churches is, because the seruice which they vse, is nought and dishonourable to God, and therfore, no man can come to it, or heare it, or seeme to alow of it by his presence, without great offence to God. Neither is it sufficient to say (as cõmonly they vse to say to beguile simple people withall) that it is the Scripture, taken out of the Gospels, Epistles, Psalmes, and the like. For by that argument, the Iewes seruice were good at this day, which is taken out of the olde Testament: and al Heretikes seruice that euer was, seemed to be nothing but Scriptures. For, as S. Austen in diuers places noteth, it was alwayes the fashion of heretikes to haue Scripture in their mouth, and to cleaue only to scriptures, and to refuse traditions as inuentions of men. And we reade of the Arrian Heretikes, howe they were wont to sing Psalmes in the streetes of Constantinople, thereby to allure the people to them. And yet we may not say, that their seruice was good: like as wee cannot say that the deuils talke was good with Christ albeit it were decked with allegation of scripture, and other sweete words. Although therfore their seruice be ful of scripture, it is no good argument that it is therefore infallible good. For as S. Ierom saith of al heretikes. *What soeuer they speake, or think that they do speak in the praise of God, it is the howling of Woolues, & the bellowing noise of mad bullockes:* The reason whereof is that, which the scholler of the Apostles S. Ignatius saieth, *No man can cal him good, or say he doth wel, that doth mingle euil with good.* Wherefore S. Augustine saieth of the Donatistes, Schismatikes, and Heretikes, of his time, that albeit they did sounde out *Allelnia* with as lustie a voice as the Catholikes did, & in many thinges els did agree in seruice with them (more then nowe the Protestantes doe with vs) yet their seruice was impious, and auailed them nothing. And a litle after, vpon the woordes of God, vttered by the Prophet, saying. *In many things they were with me, &c.* S. Austen saith thus. *God graunteth that Heretikes in many things are with him, as in Sacraments, ceremonies, and the like: But yet for all that they are not with me (saieth God in all thinges. For in that they are in schisme, they are not with mee: in that they are in heresie, they are not with mee: and therefore, for these feme thinges in the whiche they are not with mee, those*

Naughtie seruice.

Aug. to. 6. cont. Max. li. 1 initio. & iter. vers. fi.

All heretikes vaunt scripture.

Mat. 4.

Hier. in ca. 4 & 8. Osee.

Ignat. ep. 2.

Aug. in ps. 54

A litle euil, marreth a great deale of good.

In psal. 54.

those other many thinges in the which they are with me, shal profit them nothing. To come neerer to our purpose, their owne Apostle, and second Elias (as they cal him) Luther, condemneth al their whole seruice, for the denying only of the real presence, saying. *The Sacramentaries do in vaine beleeue in God the Father, in God the Sonne, and in the holy Ghost, and in Christ our Sauiour: all this doth auayle them nothing, seeing they do deny this one Article, as false, of the real presence. Where as Christ doth say, This is my bodie.* Loe here this Prophet with the same spirite where-with he condemneth the Popes, hee condemneth the Protestantes, why should we beleeue him more in the one, then in the other.

Luthers opinion of our Protestāts seruice. Cop. dial. 6. ca. 15.

But now to shew wherein the Protestantes seruice is euil, it were sufficient to say, that it is deuised of them selues, and altogether different frō al the seruice of christendome besides: and therfore not to be receiued by catholikes, with whom they deale too childishly, when they say, their seruice differeth in nothing from the old catholikes seruice, but only because it is in English: thereby thinking to make the simple people, to haue the lesse scruple to come to it. The which how false it is, it shal appeare by that which I wil say hereafter. I might also bring the opinion of al the hotter sort of Protestants, called the Puritaines, who in writing, sermons, and priuate speech, doe vtterly condemne, the seruice which now Protestants haue, and therevpon doe refraine from it, as much as catholikes. But I wil giue more particular reasons, as foloweth.

VVherein the Protestantes seruice is euil, in particular.

1. Deuised by them selues vnlyke vnto the rest.

2 Condemned by the Puritaines.

First the scripture is read there in false & shameles translations, conteining manifest and wilful corruptions, to drawe it to their owne purposes, as hath bin shewed in particular, by many learned men in their works: and is like to be (shortly) more plainly by the grace of God. As for example, throughout the scripture, where Idoles are forbidden, they translate it Images, as in Saint Iohn they reade. *Children keepe your selues from Images.*

3. False translations of scripture.

1. Ioh. 5.

Whereas the Scripture sayeth *Idoles*: and this is, to make simple men beleeue, that Idoles & Images are al one, which is absurd. For then, where Moses sayeth: *That God made man according to his owne Image.* Wee should consequently say: God made man according to his owne Idole. Againe, where in contrarie maner S. Paule sayeth. *That a couetous man maketh his money his Idole.* We should say, that he maketh it, his image. The which howe fooliish it is, euery man seeth, and it can not stande with any sence of the Scripture. The like absurde translations they haue, in infinite other thinges, which I cannot stand to rehearse. Let some man reade

Gen. 1. 3.

Ephe. 5.

the

the latter ende of the xii. Chapter of the second booke of the Machabies, where he shal see what labour their English translator taketh to shift ouer the words of the scripture, which talk of oblatiõs & prayers for the dead: and by that one place, let euerie man iudge of his fidelitie in the rest. For I am sure, that if a Boye shoulde so corrupt Tullies Epistles, in translating them in a Grammer Schoole, he should be breeched for his labour. The scripture therefore, being read there, in false translations, it must needes seeme to be false, which is blasphemie against the holy Ghost the inditer of them. So that by this, it appeareth, that, that part of their seruice which they pretend to be scripture, is no scripture, because it is by the malice of the interpretor false, the which scripture can not be.

2. Macha. 12.

See the English Bible dedicated to King Henry.

4. Saide by laye men.

Secondly, the seruice that Christians ought only to goe to, shoulde be saide, as also the Sacraments administred, by Priestes and such as haue receiued the Sacrament of holy orders, as al the general Councels & fathers of the Church, shew vnto vs. And S. Paul when he saith. *That no man may take vnto him this honour, but he that is called as Aaron was.* Wherefore the same Paul aduiseth the Bishop Timothie, not to giue this dignitie vnto any man but vpon great consideration, saying. *Do not lay thy hands rashly vpon any man.* But now that either al, or the most part of Ministers of England, be meere laye men, & no Priestes, and consequently haue no authoritie in these thinges, it is euident for many causes: as wel for that they haue not receiued the vnder Orders, which they should haue done before Priesthood, (as appeareth by the auncient Councel of Carthage, wherin S. Augusten was himself,) & by al the Fathers both before & since: as also because they are not ordained by such a Bishop & Priest, as the catholike church hath put in that authoritie: which admitteth no man for Bishop, which is not ordeined by imposition of three or two catholike Bishops handes at the least. Of al which thinges none are to be founde amongest the Protestantes.

Ig. ad Hier. Chri. li. 3. & 6. de. Sacer. & hom. 60. Hier. ep. ad Helio. & ep. 85. ad Eua. Ambro. in Ephes. 4. Hebr. 5. 1. Tim. 5. Con. 4. Cai. can. 6. & Concil. Laod. can. 24. Igna. ep. ad Anti. Areo. ca. 3. Can. Ap. 1. & 2. & 68.

Thirdly, their seruice is nought, because they haue diuers false, and blasphemous thinges therein: and that which is yet worse, they so place those thinges, as they may seeme to the simple, to be verie scripture. As for example, In the end of a certeine Geneua Psalme. They pray to GOD to keepe them, from Pope, Turke, and Papistrie, whiche is blasphemous. First, for ioyning the supreme Minister and substitute of Christ, with the knowne and professed enemy of Christe, and speaking so contumeliously of him, of whome all antiquitie in Christ his church, hath thought, and spoken so reuerently, calling him, *The high Priest*

5. Falshood and blasphemie in their seruice. In the ende of their Geneua Psalter.

Cyp. de simpler. & Chry. li. 2. de Sa. Cyp. ep. 46. Chr. li. 2. de Sa. Inno. ep. 93. ep. Au. & Leo. ep. 84. Sy. Alex. 4. apud Atha. Theod. li. 2. hist. cap. 4. Cy. ep. 55.

of the Church, The Bishop of the Vniuersal Church. The Pastor of the Church. The Iudge of matters of faith. The repurger of hereſies. The examiner of all Bishops cauſes. And finally the great Prieſt, in obeying whom al vnitie conſiſteth, and by diſobeying of whom, all Hereſies and Schiſmes ariſe.

Secondly, it is blaſphemous, for that they pray to bee deliuered from Papiſtrie: meaning thereby, the catholike and onely true religion, by the which all men are to be ſaued.

Lacke of neceſſary thinges vvhich it ſhould haue in it.

Thirdly, becauſe they ſing it, and make other ſimple men to ſing it, in the beginning of Sermons, and otherwiſe: as though it were ſcripture it ſelfe, and one of Dauids Pſalmes.

Dion. Arop. hier. ca. 3. Ign. ep. ad Smyrn. Iuſtin. dial. tri. pho. Ter. li. de orat. An. li. 20. contr. Fauſt. ca. 23. Chr. hom. 17. ad Heb. Gre. li. 4. di. ca. 57. Hiero. ep. 1. ad Helio. Chry. li. 2. de Sacerd. Cyp. ep. 54. & li. 1. ep. 2. Au. ſer. 25. 2. de tempo. Optat. li. 6. cont. Dona. Au. in Pſa. 113. conci. 2. & Poſid. in vita Au. ca. 24 Concil. flor. & conſtant. ſeſſio 25 Six Sacraments.

Fourthly, albeit the Proteſtantes ſeruice had not all this euil in it, as it hath: yet were it nought, becauſe it hath not in it, thoſe good things which Chriſtian ſeruice ſhould haue. For ſeruice may bee euil, as well for hauing too litle, as for hauing too much. As the ſeruice of the Arrians was, for ſinging, Glorie to the Father, and not ſinging the ſame to the Sonne: And as if a man ſhould recyte his Creede, and leaue out one article (as in effect the Proteſtants doe the article of diſcention into hell) all the whole Creede were nought thereby. Nowe, howe many thinges doe want in the Proteſtantes ſeruice, which ſhould be in Chriſtian ſeruice, it were too long in euerie point to rehearſe: yet will I (for examples ſake) name two or three thinges. Firſt therefore, they haue left out the chiefeſt, and higheſt thinges of all: which is the bleſſed Sacrifice of Chriſt his Bodie and Blood appointed by Chriſt, to bee offered vp euerie day for thankes giuing to God, for obteyning of grace, and auoyding of all euil, and for the remiſsion of ſinnes both of quicke and dead: as with one conſent the Fathers of the Primatiue Church doe affirme. The which ſacrifice beeing away, no Chriſtian ſeruice can bee ſaide to be there: For ſo much as, for this cauſe were ordeined Prieſts, neither can there any be called Prieſt but in reſpect of this ſacrifice: alſo in reſpect of this ſacrifice were chriſtian churches called Temples, for this ſacrifice were made Aulters: for an Aulter is the place of ſacrifice, euen as an armorie is the place where armour is. For this ſacrifice was Prieſtes apparell made: Veſtments, Senſors, Frankenſence, and the lyke, in the Primatiue Church. Whereof all the Fathers, Councelles, and hiſtories doe ſpeake ſo much.

The ſeconde thing, which the Proteſtantes ſeruice leaueth out, is, no leſſe then ſixe, of the ſeuen ſacramentes, which the catholike ſeruice of God doeth vſe: (for as for their communion it can bee no ſacrament

as

as they doe vse it.) The commoditie of which Sacraments, in the church saint Augustine saieth. *That it is greater, then can bee expressed, and therfore the contempt of them is no lesse then sacriledge, because (saith hee) that, can not be contemned without impietie, without the helpe of which, no man can haue pietie.* And for this cause in an other place hee saieth. *That the contemners of visible Sacraments, can by no meanes, inuisibly be sanctified.* The third thing that the Protestants seruice leaueth out, is, all the ceremonies of the catholike church, of the which the olde auncient Fathers and Councels doe say these three thinges. First, that that they are to bee had in great reuerence, and to bee contemned of no man. Secondly, that they are to bee learned by tradition, and that many of them are receiued by the tradition of the Apostles. Lastly, that they which doe either condemne, despise, or wilfully omyt these ceremonies, are excommunicated. I might heere adde many other thinges, as leauing out prayers for the dead, beeing (as the Fathers holde) one of the chiefest functions of a Priest. Also for hauing their seruice in an other order and language then the vniuersall church vseth: But this is sufficient. For if they leaue out of their seruice, both Sacrifice, Sacraments, and all Ecclesiasticall ceremonies: I knowe not what good thing they haue left, besides a fewe bare wordes of scripture, euil translated, and woorse applyed, which they read there. Seeing therefore their seruice is such, it is a sufficient cause to make all catholikes to auoide it.

Aug. li. 19. cont. faust. cap. 11. & 16. Aug. su leuit. que. 84. Ceremonies. Tertulia de corona. Bas. li. de sp. 5. cap. 27. Ephipha. hæresi. 71. Concil trid. ca. 7 & 13. Cip. ep. 66. Chry. ho. 41. vide Aug. li. 2. doct. christ. Cyp. ser. de. ora. dom. Isodo. li. de. diu. off. Concil. Tol. 4. cap. 2. Bed. li. hist. capit. 1. In which Authors you shal see in what tonge seruice was in their dayes in all countries.

The seuenth reason.

He telleth vs, that the seuenth reason, why a catholike may not yeelde to come to the Protestantes churches is, because the seruice which they vse is nought, and dishonourable to God: and therfore no man can come to it, or heare it, or seeme to allowe of it, by his presence, without great offence to God. Wee heare that it is nought and dishonourable to God. But let vs heare the cause, why it is so tearmed. First, it is not sufficient (he saith) to defend it, ỳ it is take out of the scripture, the Gospels, Epistles, Psalmes, and such like: for by that argument, the seruice of the Iewes and Heretikes, which is taken out of the Scriptures, might likewise bee made good. I aunswere, if the Iewes and Heretykes, haue

nothing in their seruice but taken out of the Scripture, their seruice is not euil in the matter thereof, and no more can ours be, but by that only argument, I confesse, that our seruice cannot be proued to bee simply good, although it were taken euerie worde out of the Scriptures, except it be good also in forme and ende, that it be referred to the worship of the onely true God, & in the name of Christ, and vnitie of this Church, as in deede it is, and therefore not like the seruice of Iewes and Heretikes, or Schismatikes, but least the Protestantes seruice, should not be deemed nought
Dia.6.ca.25. throughly: Luthers opinion thereof is cited out of Copes Dialoges (a sufficient witnesse of so weightie a matter) saying, That the Sacramentaries doe in vaine beleeue in God the Father, in God the Sonne, in the holie Ghost, and in Christ our Sauiour: al this doth auaile them nothing, seeing they doe denie this one article, as false, of the real presence, whereas Christ doeth say this is my bodie. Suppose that Cope citeth this saying truely, out of Luther, and that those whom hee calleth Sacramentaries, did deny this one article of the reall presence, according to the meaning of Christes wordes. This is my bodie, as false, as though Christe were a lyar: It were true, that all other articles of fayth, could not profite them vnto saluation: But what worde is heere to shewe Luthers opinion of the Protestantes seruice, whiche might bee good, although they were nought which vsed it.

But wheras he hath gone hetherto, vpon meere suppositions, nowe wee shall haue his assumption confirmed by weight of argumentes, and authorities. First therefore, to shew that the Protestants seruice is euil, he saieth, it were sufficient to say. That it is deuised of themselues & altogether different from al the seruice of Christendom. Cõcerning the matter it was confessed before, that it is taken out of the scriptures, the Gospels, Epistles & Psalmes, & therfore not deuised by vs. Touching ẏ forme and ceremony thereof, it hath alwaies bin free, & lawful for euery particular Church, to deuise what soeuer is most meete for edification, order, & cumlinesse, as I haue shewed before, euen out of the authorities of Gregory Bishop of Rome, & therefore may be different from the forme and ceremonies of all other churches in Christendom, so the substance of doctrine & Sacraments be the same. I wil set down his wordes:

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The interogation of Augustine. *Cum vna sit fides, &c.* when there is but one faith, why are there diuers customs of the Churches, & one custom of Masses (so they called the celebration of the Lords Supper) in the holy Roman Church, & an other in the Church of Fraunce? Gregorie the Pope answereth, (euery Bishop was called Pope in his time). Your brotherhood knoweth the custom of the Church of Rome, in which you remember that you haue beene brought vp. But it pleaseth me, that whether in the Churche of Rome, or of Fraunce, or of any other churche, you haue found any other thing, which may more please Almightie GOD, you choose it forth carefully, and in the church of Englishmen, which yet is new, vnto the faith, you plant by principal institution, those thinges whiche you coulde gather out of many churches. For thinges are not to bee loued for the places sake, but the places for good thinges sake, Wherefore choose you out of euery churche, such thinges as are godly, as are religious, as are right: and these things being gathered as it were into a bundell, lay them downe for a custome, in the mindes of the English men. Bed. lib. 1. cap 27.

As for the childish saying of them, which tel you that our seruice differeth but in language from yours, we mislike asmuche as you The second reason is, that you affirme the hotter sort of Protestants called the Puritanes, in writing, sermons, and priuate speeche, vtterly to condemne the seruice which now protestants haue, and thereupon do refraine from it as much as Catholikes. That any of the hottest protestants, although they woulde wishe some things therein, to bee other wise, doe vtterly condemne the seruice, and refraine from it, as much as Papistes, it is altogether vntrue, in them that are wise and learned. If a fewe, froward, schismaticall fooles, doe refrain from it, there is smal reason why it should be iudged naught, except you would preferre their iudgement before al y bee wise & learned of the protestantes in England. Which as with no equitie you can doe, so the cause which they pretende of their condemning being for comming ouer neere to your seruice, there is no reason why you shoulde flee to their opinion, that it is naught, except you will acknowledge that your owne is farre worse.

But you promise to giue more particuler reasons in that whiche followeth. The first reason particuler, & the third generall, is false interpretation of Scripture, whiche you say is read there in

false and shamelesse translations, containing manifest and wilful corruptions, to drawe it to their owne purposes. That some errour may be in translation (although by you it cannot be shewed) I wil not deny: but that any shamelesse translations, or willfull corruptions, can bee found of purpose to drawe the Scriptures to any hereticall opinion, all the Papistes in the world shal neuer bee able to make demonstration. Neuerthelesse you note suche false translations and wilfull corruptions in two places. First in the latter ende of Saint Johns Epistle. Children keepe your selues from Images. It had beene good for you, before you had entred into suche haynous accusations, to haue examined your groundes that they had beene true. For this text of Scripture in those Bibles that are commaunded and appointed to bee read in the Churche seruice rendreth the worde in otherwise. Namely thus: Babes keepe your selues from Idols, But admit that in some translation it bee as you say, Children keepe your selues from Idols, what great crime of corruption is heere committed? You say that it is to make simple men beleeue that Idols and Images are all one, which is absurde. This is no more absurditie, than in steede of a Greeke worde, to vse a Latin of the same signification. But you replie, that then where Moses saith, That God made man according to his owne Image wee shoulde consequently say, GOD made man according to his own Idol. I answere, howsoeuer the name of Idols, in the Englishe tongue, for the great dishonour that is doone to God in worshipping of Images, is become so odious, that no Christian man woulde say, that God made man according to his Idoll. No more then a good subiect, woulde call his lawfull prince a Tirant, yet according to the propertie of the Greeke woorde εἴδωλον may bee as truely translated an Image, as τυραννος a King witnesse heereof Suidas Phauorinus in their dictionaries, beside all the new Dictionaries, citing auncient Gretians that εἴδωλον may be taken for the same, that εἰκων As where Homer in ὀδ. λ. vseth the woorde εἴδωλον. His auncient interpreter expoundeth the same by εἰκων, an image, that serueth only to bee seene. Hesychius ioyneth together. εἴδωλον, ὁμοίωμα, εἰκων, σημεῖον, χαρακτήριον, σκιοειδές. An Idol, a likenes, an Image, a figure, a signe, a shadowed shape. An other exāple you haue, where

1. John. 5.

Paule

Paule in contrarie manner saieth: That a couetous man maketh his money his Idol, wee shoulde say that hee maketh it his Image. If you lacke corruptions of translations of ours, you will make corruptions of the text of your owne. Where reade you in Saint Paule, that a couetous man maketh his money his Idoll? Wée reade Saint Paule saying, For a couetous person which is an Idolater, and so wée translate. And if any man shoulde translate it a worshipper of Images, hée shoulde not much erre, either from the signification of the word, or from the meaning of the Apostle. For the couetous man trusteth in his riches, which of themselues cannot helpe him, euen as the Idolater doth in his Images, which although he worship them neuer so deuoutly, yet haue no power to doe him any good. Finally your owne Latin translation, readeth, *Filioli custodite vos a simulachris*: which is, Litle sonnes kéepe your selues from Images. *Ephes. 5.*

The seconde corruption whiche you note, is in the ende of the twelfth Chapter of the seconde Booke of Machabees, whiche if it were as greate as you faine it to bee, yet our seruice is nothing defiled with it, because those bookes are neuer read publikely in our Church seruice. But howe greate I pray you is this corruption? I am sure (saith hée) that if a boy shoulde so corrupt Tullies Epistles in translating them in a Graiuer schole, hee shoulde bee béeched for his labour. A sore matter, you bidd some man reade the latter ende of the Chapter, concerning Oblations and prayers for the dead. The Abridger of Iasons Cronicle in the Chapter by you quoted, thus wryteth.

Ποιησάμενος τε καταλογίαν καὶ κατασκευασμάτα εἰς ἀργυρίου δραχμὰς δισχιλίας ἀπέστειλεν εἰς ἱερουσόλυμα, προσαγαγεῖν περὶ ἁμαρτίας θυσίαν, πάνυ καλῶς καὶ ἀξίως πράττων ὑπὲρ ἀναστάσεως διαλογιζόμενος. Εἰ γὰρ μὴ τοὺς προπεπτωκότας ἀναστήναι προσεδόκα, περισσὸν ἂν καὶ ληρῶδες ὑπὲρ νεκρῶν προσεύχεσθαι· εἶτ' ἐνθυμούμενος τοὺς εὐσεβείας κοιμωμένους κάλλιστον ἀποκείμενον χαρίσιμον ὁσίας καὶ εὐσεβοῦς ἡ ἐπίνοια, ὅθεν περὶ τῶν τετελευτηκότων τὸν ἐξιλασμὸν ἐποιήσατο τοῦ ἀμαρτίας ἀπολυθῆναι.

These

Theſe woꝛdes although it is manifeſt, that the place is ſo coꝛrupted, ỹ accoꝛding to perfect rules of Gramer, no ſenſe can be giuen, yet as neere as may bee, I would thus tranſlate. "And after hee had made preparations, by a collection of euery man vnto two thouſand drachmes of ſiluer, hee ſent vnto Ieruſalem, to bring a ſacrifice for ſinne, doing very well and ciuilly, in thinking of the reſurrection. For if hee had not weighed, that they which before were ſalne ſhoulde riſe againe, it had been a ſuperfluous and triflíng matter, to pray for the dead. Then conſidering that to them that are ſalne a ſleepe, with godlineſſe, there is laide vp a moſt goodly free rewarde, holy and godly is the conſideration, when hee made expiation for the dead to be looſed from that ſinne,, Now let vs ſée, what the Engliſhe Bible dedicated to king Henry differeth from this. "So hee gathered of euery one a certaine, inſomuch that hee brought together 2000. drachmes of ſiluer, whiche hee ſent vnto Ieruſalem that there might a ſacrifice bee offered for the miſdeede, In the which place hee did wel and right, for he had conſideration and pondering of the life that is after this time, for if hee had not thought that they which were ſlaine, did yet liue, it had beene ſuperfluous and vaine to make any vowe or ſacrifice for them that were dead. But forſomuche as hee ſawe, that they whiche die in the fauour and beleefe of God, are in good reſt and ioy he thought it to be good and honorable for a reconciling to doe the ſame for thoſe, which were ſlaine that the offence might bee forgiuen,, The difference as euery indifferent man may ſée is in woꝛdes, and not in matter, but it ſéemeth, that our pꝛoude Cenſoꝛ hath not viewed any, but the vulgar Latine tranſlation, whiche differeth muche moꝛe from the Gréeke, then the later of the Engliſhe Bible. The Engliſhe of whiche vulgar Latine, as well as I can tranſlat it is thus. "And a collection being made, he ſent twelue thouſande drachmes of ſiluer to Ieruſalem that a ſacrifice might bee offered for the ſinnes of the dead, thinking wel and religiouſly of the reſurrection. For except hee had hoped that they which were fallen, ſhoulde riſe againe, it might ſeeme ſuperfluous and vaine to pray for the dead. And becauſe hee conſidered that they which with godlines had receiued ſleeping,

haue

haue the best grace layde vp. Holye therefore and wholesome is the cogitation, to entreate for the departed, that they may be loosed from sinnes.

Although this translation seeme more pregnante and full, for prayers and sacrifices to the dead, yet is the same also contayned in the former translations: wherfore here is no wilful corruption, or false translation proued, but the translation is more agreeable to the originall, then that which our Censurer would haue to bee the onely Authenticall.

The seconde particular cause, and the fourth reason is, for that the seruice and sacramentes, which shoulde bee sayde and administred onelye by Priestes, are sayde and ministred onelye by laye men. For nowe all, or the most parte of the Ministers in Englande, are meere lay men. That the Sacramentes and publicke prayers should be said and ministred by Ministers lawefully ordayned, it is a thing out of question with vs, sauing that the Papists doe allowe baptisme in case of necessitie by a laye man. But howe is it proued, that our Ministers are all, or the most parte meere laye men? By two argumentes brought forthe, though he speake of many causes. First because they haue not receiued the vnder orders, which they shoulde haue done before priesthoode. That such vnder orders are not needefull, it is playne by the scriptures. For Stephen, and his felowes were not first made Lectors, doorekeepers, Exorcistes, Acolytes, and Subdeacons: but out of the whole number of the people, chosen immediately to bee Deacons. Paule and Barnabas in like manner ordayned by election, Elders in euery Church of Lystra, Iconium, and Antiochia. Neyther are those vnder orders, prescribed in anye texte of the scripture. But the Counceiles of Carthage the 4. Canon. 6. and of Laodecea Canon 24. appointe that these orders should bee receaued, before priesthood, as our reasoner affyrmeth, in his quotation. But howe truely, you shall perceaue by reading the Canons. That of Carthage is in these wordes. *Acolythus quum ordinatur &c.* When an Acolyte is ordayned, let him be taught of the Bishoppe, how hee ought to doe in his office: but of the Archedacon, let him receaue a candlestick, with a waxe candle, that hee may know, that he is bound

Act. 6.

Act. 14.

„ to kindle the lightes of the church. Also let him receaue a little
„ cruse emptye, to giue wine for the Eucharistie of the blood of
„ Christe,, Although this Canon, with a many of the rest, bee not of such antiquitie as the councell of Carthage the fourth, where S. Augustine was present, seeing in diuers olde copies, they haue not the title of the Carthage councell, but generally: *Statuta Ecclesiæ antiquæ*, Auncient statutes of the Church: yet you see playnelye, that heere is neuer a word to shewe, that those vnder orders, eyther were or ought to bee necessarily receaued, of euerye one, that shalbe preferred to the order of Priesthode. Nowe let vs see the other Canon of Laodicea,, *Quod non oporteat sacro ministerio deditos, &c.* That they which are dedicated to the holy ministerie,
„ from the Priestes vnto the Deacons, and the rest of the Ecclesiasticall order, that is vnto the Subdeacons, Readers, Singers, Exorcistes, and dorekeepers, nor any of the number of Contaynners, and Monkes, ought not to come in anye tauerns, or common tipling houses,, Doeth not this Canon proue inuincible you, that no man ought to bee made Priest, excepte hee haue receaued these vnder orders? It followeth, I thinke by any logique, that whersoeuer these Officers are named, there it is meant that they were all receaued, by euerye one that was aduaunced to the order of Priesthode. Naye, the contrary is easie to bee gathered, out of the hystories, that manye were ordayned Priestes, which neuer had those vnder orders, and that manye hauinge those vnder orders continued in them, al their lyfe tyme, whereas no man taketh them all at this daye, in the Popishe Churche, but with intente to bee promoted by them, as by steppes vnto Priesthode. For in the most auncient Church, where they were firste vsed, they were names of offices, to read in the Church, to keepe Church dores, from the entring of Gentiles or excommunicate persons, to attende vppon the Bishop as witnesses of his conuersation, and exorcists, were such as had a gyfte to cast out diuels, of them that were possessed, the Subdeacons, to serue vnder the Deacons, in prouiding for the poore, &c. But in the Popish Church, they haue none but ridiculous offices about idle ceremonies, and vain pageants of their Masses, consecrations, ordinations, and such like theatricall pompes, and shewes.

Chrisost. de sacerd. lib. 1.

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The seconde cause why our Ministers are said to bée laye men, is, for that they are not ordayned by such a Bysshop and Priest, as the catholyke church hath put in that authoritie. This cause dependeth altogether vppon our olde supposition, that the Popishe Church is the catholyke Church, which is not like to bée admitted by any, but by the Papistes themselues. Otherwise the true Catholike Church hath allowed the ordination of our Ministers as lawfull, vntill by authoritie of the holy scriptures, it can bée conuinced to bée vnlawfull.

The third particular cause, and fifth generall reason, why our seruice is sayde to bée naught, is: Because they haue diuers false and blasphemous thinges therein. God forbid that this saying shoulde bée proued true. And that which is worse, they so place those thinges, as they may seeme to the simple, to bee very scripture. A wonderfull hard accusation: but let vs heare the probation. As for example, in the ende of a certayne Geneua Psalme. They praye to GOD to keepe them from Pope, Turke, and Papistrie, which is blasphemous. If it be blasphemous, it is against ỹ Popes triple crown, or the Turkes torbãt, for against God it is nó blasphemie, nor against his truth, or any of his children. But what an impudent slaunder is this, that the dittie, which playnely carryeth before it, the name of the endighter. Robert Wisdome, is so placed, as it may séems to bée very scripture? And is called a Geneua Psalme, as though the Church of Geneua had any thing to doe with hymmes, and spirituall songes, vsed in the Church of England? Or that the Church of England had receiued all such ditties from Geneua. But the matter is taken greatly in snuffe, that the Pope is ioyned with the Turke, of whome al antiquitie in Christes church, hath thought and spoken so reuerently, calling him the high Priest of the church, With many other titles, which, if they might all bée iustified, of the auncient Prelats of Rome, while they were Catholike Bysshops, yet they would little helpe, to defend that Antichrist, which now occupyeth the same place, but holdeth not the same foundation of fayth, and doctrine.

But let vs sée howe manye of these tytles were appropryed to the Bysshoppe of Rome in anye time. For the fyrst and chiefest is quoted Cyprian *de simplicitate Prælatorum*, and also

Chriſoſtome lib. 2. *de ſacerdotio*. Concerning the former treatiſe, there is in it, no worde of the Byſhoppe of Rome, more then of all other Byſhoppes, nor any ſuch title of high Prieſte, giuen vnto him, but contrariwiſe the vnitie of the Church is ſhewed to conſiſt, in the obedience of euery particular Church to their own Byſhop, which are all made of equall authoritie and dignitie. There Cyprian ſetteth forth the ſubtyltie of the diuell, which vnder the name of Chriſte, commendeth Antichriſte, and ſhewing the cauſe of the deceite, hee ſayeth, *Hoc eo ſit fratres dilectiſsimi. &c.* This commeth hereof my moſt welbeloued brethren, while men returne not to the beginning of trueth, neyther is the head ſought, nor the doctrine of the heauenly maiſter obſerued. Which thinges, if a man conſider and examine, there is no neede of large treatie or argumentes. The tryall vnto trueth, is eaſie by the compendiouſneſſe of trueth: Our Lorde ſpeaketh to Peter: I ſay to thee (quoth hee) that thou art Peter, and vppon this ſtone, I will buylde my church, and the gates of hell ſhall not ouercome it. To thee I will giue the keyes of the kingdome of heauen, and what thinges ſoeuer thou ſhalt looſe vppon earth, they ſhall bee looſed alſo in heauen. And to the ſame man, after his reſurrection hee ſaieth: feede my ſheepe. And although after his reſurrection hee giueth equall power to all his Apoſtles, and ſaieth: As my Father ſente mee, ſo I alſo ſende you: receaue the holye Ghoſte: whoſe ſinnes you ſhall forgiue, they ſhall bee forgiuen: whoſe ſinnes you ſhall retayne, they ſhall bee retayned: yet that hee myght make the vnitie manifeſt, hee diſpoſed the original of that ſame vnitie by his authoritie, beginning of one man. Verilye the reſt of the Apoſtles were the ſame thing that Peter was, endued with equall felowſhip, both of honour, and of power, but the beginning proceedeth from vnitie, that the church might bee ſhewed to bee one;, And after a fewe lynes, entreating of the vnitie of the Church, hee ſaieth: *Quam vnitatem, &c.* whiche vnitie moſt of all, wee that rule as Byſhoppes in the Churche, ought to holde faſte, and mayntaine, that wee myght proue the Byſhoppes office it ſelfe, to bee one, and vndeuided. Let no man deceaue the brotherhoodde with a lye, Lette no man corrupte the trueth of

fayth, by such preuarication, There is but one byshopricke or bishops office, whereof a parte is helde of euery one, in *solidum*, throughly, or perfectly, or in the whole. You se that Cyprian saith nothing for his title, but against the Antichristian authority, pretended therby, very much & very effectuously. But what saieth Chrisostome in his 2. booke *de sacerdotio*, sounding to that purpose? I finde nothing, but that he admonisheth Basill, that he had no iniury in being taken by force, and made a priest, seeing he was therby made equall with Peter, euen as Peter excelled all the Apostles. *Etiam ne nunc nobiscum, &c.* Wilte thou then still contende with vs, that this fraud hath not happened wel & luckely to thee? Which by it, art to be made ouerseer of all the goodes of God almightie, especially when thou doest those thinges, whiche when Peter did, Christ woulde haue him to be indued with authoritie, and also farre to excell the other apostles. These wordes shewe, that euery Priest when he doeth the same thinges which Peter did, is indued with the same authoritie that Peter was, and farr passeth all other men. And that Peter was not simplie preferred in authority, but only when he did execute his charge & therfore so preferred that euerie minister in teaching and administring the sacraments, hath the same authoritie and excellencie.

The nert title pretended to be giuen to the Pope, by all antiquitie, is the Bishop of the vniuersal church, for which is quoted Cyprian Epist. 46. that of Cyprian is no more, but that certains Confessors, which had ioyned with the Nouatian Schismatikes, that made an other Bishop at Rome beside Cornelius, returning to the Church, acknowledged that Cornelius was the right bishop of the Catholike Church, and Nouatus, or Nouatianus a false byshop of a schismaticall Church. The wordes of their confession are these, *Nos inquiunt, &c.* We say they, doe know that Cornelius is set vp by God Almightie, and by our Lorde Iesus Christ, a bishop of the most holy Catholike church. We confesse our errour. We haue been circumuented, being carried out of our right minde by factious loquacitie of falshood, Wee seemed to haue as it were a certayne communicating with a schismaticall person: but our mynde was alwaye sincere in the churche, neyther are wee ignorannte, that there is one GOD, and one Christe, our Lorde, whom we haue confessed, one holye Ghoste, that there

ought to be but one bishop in a catholike church. Meaning that in euery Catholike Churche, there ought to bee but one Bysshoppe at once, not that there shoulde bee but one bishop of all the Catholike Church, which were a monstrous absurdity.

The thirde title, is The Pastour of the Churche, for whiche is quoted Chrisostome lib. 2. *de Sacer.* Where I finde nothing that hath any sheiwe of suche a matter, more then I haue alreadye declared.

The fourth, the Judge of matters of faith, for which is quoted, Innocentius Epist. 93. *apud August.* and Leo Epist. 84. These are both bishops of Rome, and partiall witnesses, to depose of theyr owne Prerogatiue, shewing what they claymed, and not what al antiquitie gaue vnto them. The Romane Prelacie, as Socrates testifieth in that time, although it were a thousande partes more modest then it is at this daye, yet was it then passed beyonde the bondes of Priesthood into forrayne Lordship: And oftentimes, the bishops of Rome challenged more authoritie, then of other bishops would be graunted, as appeareth by many decrées of the Councels in Africa agaynst appealing to the bishop of Rome, and againste his ambitious titles of high Priest. &c. Which this reasoner sayth was giuen him by all antiquitie.

Lib. 7 ca. 14. Con. Mile. can. 22. Aphrican. c. 92.

The fifth title is the repurger of heresies, for which is quoted: *Sy Alex. 4. apud Athanasium.* But Athanasius allowed no suche title to the Romane bishoppe, whom he confesseth to haue subscribed to the Arrian heresie. "*Liberius deinde &c.* After Liberius had passed two yeeres in exile, he was turned, and through threates of death induced to subscription.

Conc. Carth. 3. ca. 26. Epist. ad solut. vit agentes.

The sixth title is, The examiner of al bishops causes, for which is quoted *Theodor. lib. 2 hist. cap. 4.* Where there is no such matter, but that Athanasius desired to haue his cause examined and tried by Iulius Bishop of Rome, which when it proceeded not because his aduersaries would not appeare, his cause was referred by the Emperour Constantius his commaundement, to the councell of Sardica, when finding no helpe in Iulius the Bysshoppe he had first appealed to the Emperour Constance.

The last title is, The great Priest in obeying whom all vnitie consisteth, and by disobeying of whome, all heresies and

Schismes arise. *Cyp. Epist. 55.* This place is alreadie answered, to pertaine no more to the bishoppe of Rome, then to any other Bishop.

A second cause he rendreth, why our seruice is blasphemous, because wee pray to be deliuered from papistrie, which hee sayth, is onely true religion, but that hath neede of many suppositions to proue it.

A third cause he yeeldeth, Because they sing it and make other simple men to sing it, in the beginning of sermons and otherwise, as though it were scripture it selfe, and one of Dauids Psalmes. If men were as ignorant in the scriptures and Psalmes of Dauid, as the Papists would haue them to be, this pretensed cause coulde haue but smale coller, seeing the title of this hymne, in euery booke plainly sheweth, that it is none of Dauids Psalmes, and the prayer conteined therein for the Queene and her Councell, with diuers other requestes, peculier to our time and state, declare manifestly, that it cannot of any man that hath his fiue wittes, be taken for the expresse woordes of the auncient Canonical Scripture. Much lesse can it with any apparance of reason be gathered that there is any purpose in them, that cause it to be song to induce any man neuer so simple, into such a grosse error, that he shoulde thinke the same song to be scripture it selfe, or one of Dauids Psalmes.

The fourth reason in particuler, why the Protestantes must be deemed naught, is, Albeit it had not all this euill in it, yet because it hath not in it, those good thinges, which christian seruice should haue: for seruice (sayth he) may be euill as well for hauing too little, as for hauing too much, as the Arrians seruice, for singing glory to the father, and not singing the same to the sonne. As if a man should recite his Creed, and leaue out one article, as in effect the Protestants doe the article of discention into hell, all the whole Creede were naught thereby. In deede whatsoeuer is defective in any necessarye parte, cannot bee perfectly good, in the whole, but that for wante of some good partes, all other good partes shoulde bee naught, that is a great vntrueth: as also it is a senseleese slaunder, that wee leaue out in effect, the Article of Christes descention into hell, for whiche hee giueth noe reason but his bare woordes.

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He might as well say we leaue out the whole Créede, because wee vnderstand it otherwise then they doe. But what our seruice wanteth, whiche is necessary to bee hadd, hée will shewe in two or thrée thinges. First therefore (saieth hée) they haue lefte out the chiefest and highest thinges of all: whiche is the Blessed Sacrifice of Christe his bodye and blood, appoynted by Christe too bee offered vp euery daye for thankesgeuing to GOD, for obteyning of grace, and auoyding of all euill, and for remission of sinnes bothe of quicke and dead, as with one consente the Fathers of the Primitiue Churche doe affirme. That any sacrifice of Christes body, & blood, by Christe is appoynted, not onely the Apostles, and Euangelists, which set forth the institutiō of the Lords supper make no mentiō: but also ẏ Apostle to the Hebrewes, plentifully sheweth, that the sacrifice of Christ was but once offered, & found eternal redēption, & ẏ he offered himself but once for if he had, he must haue suffered more then once, séeing ẏ without shedding of blood, there is no remissiō of sins. Neither doe the fathers of the Primitiue church, whō he quoteth, affirme the cōtrary. He beginneth wͭ Dionisius the counterfeite Areopagite, Hier. 3. Where beside ẏ the Author beareth a wrōg name being not so old as the Apostles times, by 600. yéeres & more, yet is not this imagined sacrifice, by him in such order aduouched. The next of the olde writers names, with whom the Margent is paynted, as Ignatius Epi. ad Smirnenses, which if wee should receiue for Authenticall, and not counterfeited, yet hath it nothing to the purpose, but the name of sacrifice. *Propterea non licet, &c.* Therefore yt is not lawfull without the Byshop, neither to offer nor to make sacrifice, nor to celebrate Masses, as the Latine translation is of celebration of the communion. If this were bothe a true antiquity, & to be obserued, the Popishe seruice were not lawfull, but where it is ministred by a bishopp for that also is affirmed in the same Epistle. Thirdly, he commeth to Iustinus *dial. cum Triphone*. A Reuerend Father indéed, whose woords if hée had set downe, they would not onely haue cléered our seruice of the supposed crime, but also haue béen sufficient to expounde whatsoeuer in any other auncient writer is vnproperly and figuratiuely vttered, in the name of sacrifice, priest, and Aultar, &c. The woordes of Iustinus are these. οὕτως ἡμεῖς &c. Euen so wee, whiche by the name of Iesus (as all shall bee one man in GOD the maker of all things,) hauing

Heb. 9. 12. 22. & 25.

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put of our filthie garmentes, that is our sinnes; by the name of his first begotten sonne, and being set on fire by the woorde of his calling are a right kinde of high priestes of GOD, as God himselfe doeth witnes, that in all places among the Gentiles, acceptable and pure sacrifices are offered to him. But God receiueth no sacrifices, but of his priestes. Wherefore God before hand doeth testifie, that he doeth accept all them that offer by this name, the sacrifices which Iesus Christ hath deliuered to be made, that is in the Eucharistie or thankesgeuing of the breade and the cuppe, which are done in euery place of the Christians. By which woords it appeareth, that thankesgeuing was offered in the Sacrament not that Christes natural bodye and blood was offered therein; and this not by the Priestе alone, but by all Christians. And this more plainelie may be seene, by other woords of his, that are in the same Dialogue. περὶ δὲ τῶν ἐν παντὶ τόπῳ &c. As concerning those sacrifices whiche are offered to him of vs Gentiles in euery place, that is, of the bread of thankesgeuing, and the cuppe likewise of thankesgeuing, hee foreshewеth saying, that wee doe glorifie his name, and that you (meaning the Iewes) doe prophane it.

In which woordes what other Sacrifice can wee see, but the sacrifice of thanksgeuing in the bread and in the cuppe. And to proue most inuincibly, that the Church in his time, had none other sacrifice, but Eucharistical, of prayers & thankesgeuing: This saying of his in the same Dialogue, against the Iewes, may serue abundantly. ἐγὼ μὲν οὖν καὶ αὐτὸς &c. For I my selfe (saieth Iustinus) doe affirme, that prayers and thanksgeuing made by worthy persons, are the onelie perfect and acceptable Sacrifices to God. For these are the onely sacrifices that christians haue receiued to make, to be put in minde by their drie and moyst nourishment, of the passion which God the sonne of God, is recorded to haue suffred for them. This place doth not onely shew, what the only sacrifice of Christians was in his time, but also teacheth, that in the Sacrament is drie and moyst nourishment, that is bread and drink, and not bare accidents, as the Transubstantiators affirme. Therefore howe little Iustinus maketh for the Sacrifice of the Masse, these places doe sufficiently declare. And howe untrue it is that all the Fathers of the Primitiue Churche, with one consent doe affirme it. Declaring rather, how all the Fathers of the Primitiue church,

that speake of the Sacrifice of the Church, are to be vnderstood, of a Sacrifice Eucharysticall, and not Propitiatorie.

The next quotation is Tertullian *de oratione*. Where I find no such matter spoken of, or once named. But in his booke *ad Scapulam*, he sheweth, what was the Sacrifice of Christians in his time. *Itaque sacrificamus pro salute imperatoris. &c.* Therefore we offer sacrifice, for the Emperours safetie, but to our God, and his, but as God hath commaunded, with pure prayer. Likewise in his booke *aduersus Iudeos*, the Prophecie of Malachie, which the Papistes wrest to their maskyng propitiatorie sacrifice, hee expoundeth it. *de spiritualibus verò sacrificijs. &c.* Of spiritual sacrifices he addeth saying, and in euery place cleane sacrifices shalbe offered vnto my name, sayth the Lord. Likewise against Martion, *In omni loco sacrificium nomini meo. &c.* In euery place a sacrifyce is offered to my name, and a cleane sacrifyce, namely, glory, renowne, and blessing and prayse and hymnes. Other sacrifices then these Tertullian doeth not mention in all his woorkes.

The next authour is quoted Augustine *Lib. 20. contra Faust. Manich. cap. 23.* In which chapter, there is neuer a woorde of the sacrament or sacrifice, or any thing that tendeth thereunto: But in the. 21. chapter of the same booke S. Augustine sheweth his iudgement, not to dissent from Iustinus and Tertullian, concerning the Sacrifice of the Churche howesoeuer hee often vseth elsewhere the terme vnproperly. *Sed quid agam & tanta. &c.* But what shal I doe, and when shal I shew to the blindenes of these heretikes, what force that hath which is song in the Psalmes: The sacrifyce of Prayse shall glorify me, and there is the way where I will shewe my sauing helth. The flesh and blood of this sacrifyce before the comming of Christ, was promised by oblations of similitudes: In the passion of Christe it was geuen vp by the very truth. After the Ascention of Christ, it is celebrated by a sacrament of remembraunce. Goe your wayes now, and charge Augustine, to affirme a sacrifice in proper speech, to be offered of the bodie and bloode of Christ, which he himselfe affirmeth, to be a memorie of the only sacrifice of Christe, once offered, as the legale oblations, were promises of the same sacrifice, before it was performed.

Vnto Augustine is ioyned Chrisostome *Hom. 17. Ad Heb.* Will you

you heare his iudgement, after he hath made the obiection, howe we offer that sacrifice euery day, which the Apostle and he before had directly and often affirmed to haue bée ne but once offered, and might not be repeated, *Hoc autem quod facimus. &c.* But this that we doe (saieth Christe) is done truely, in remembraunce of that which was done. For doe yee this (saith hée) in remembraunce of me. We doe not make an other sacrifice, as the high priest, but we make the self same alwayes, but rather we make the remembrance of a sacrifice. Sée you not by this correction, that the name of sacrifice, was vnproperly applied to the celebration of the Lordes Supper, which properly is no sacrifice of Christes bodye and blood, but a remembraunce of his Sacrifice once offered for all, and neuer to bée repeated: béeing as Augustine calleth it, the onely true, and vnsacrificable sacrifice, and the Lordes Supper a similitude of that Sacrifice.

As for Gregorie who liued almost two hundred yéeres after Augustine, as hée sheweth manye vncertaine miracles in those Dialogues, which are next quoted, so he was too déeply plunged in the superstitiō of his time, that wée should looke for the right and auncient vse of the celebration of the Lordes Supper, béeyng the next Bishoppe of Rome saue one, before Boniface, that openly tooke vppon him the Antichristian authority, whiche long before, was in breaking out the mystery of iniquity, that wrought euen in the Apostles times. 2. Thes. 2.

The rest of quotations, that serue to proue that Priestes were ordayned in respect of this Sacrifice, I shall not néed to stand vpon them, séeyng I haue shewed by the consent of the most aunciente and best approoued fathers, that the sacrifice where of they speake, was of another kinde, then this whereunto he would draw their authorities *Ierom. vnto Heliodorus*. Whom this author quoteth speaketh not a woord to shew, that Priestes were ordeined, for this sacrifyce, but sayth God forbid that I should speake any thing amisse of them which succeeding to the degree Apostolike, doe make the body of Christ, with their holy mouth, by whom we also are Christians: Where calling the sacrament of ẏ Lords supper, ẏ body of Christ, he saith no more, then Christ saith of it, nor in any other sense. Whatsoeuer Chrisostome saith in his 2. booke *de sacer.*

whiche is nexte quoted, muste bée expounded by his saying euen nowe rehearsed. Hom. 17. in Epist. ad Heb. That which Cyprian the thirde man sayeth, Lib. 1. Epist. 2, maketh nothing in the worlde for the Popishe Sacrifice. *Episcopatus nostri honor &c.* The honour of our Bishopricke and glory is very greate, that wee haue graunted peace to Martyrs, that wee which are priestes whiche doe celebrate the sacrifices of GOD daylie, should prepare oblations and sacrifices to GOD. In the firste place hee speaketh of the spirituall Sacrifices of prayse and thankesgeuing, and therefore vseth the Plurall number Sacrifices, in the latter, hee meaneth those whiche since their fall, bëeyng restored to the Churche, did afterwarde, geue ouer theire bodies too Martyrdome. In the 252. Sermon *de tempore* excepte the name of Aultar whiche in Saynt Augustines time, was a table made of Woordes, and stode in the middest of the Churche, there is nothing but an exhortation for men, not to receyue the Communion vnworthily. *De verb. do. in Ioh. Ser. 46. Epist. 50.* *Optatus lib. 6. contra donat:* whiche is the next quotation, sharply inueyeth against the donatists, for breaking in pëces and scraping the Aultars, which are manifestly affirmed of him to haue bëen of wood, for the saith, they warmed their Wine with the broken pëces of the Aultars. Wherefore what Aultars and Sacrifices hee speaketh of it is manifest by Augustine, who was his Countrieman & maketh ỹ same cõplaint of the Donatists, Epist. 50. But the same Augustin is quoted in Psal. 113. concione 2. for proue that for this popish sacrifice was priests apparrel made, vestiments, censors, frankincence, and the like in the Primitiue church. So hee saieth, but Augustine inueighing greatly against the vse of images set vp in solemn places, & to bee woorshipped which are but golde and siluer, as the Prophet saith, maketh this obiection. *Sed enim & nos pleraque instrumenta & vasa &c.* But we also haue many instruments and vessels made of such matter or mettall, for the vse of the celebration of the sacraments, whiche beeing consecrated in the very mysterye it selfe, are called holie, in honour of him who is serued thereof, for our saluation. And what other thing truely, are these instrumentes and vessels, but the workes of mens handes? But yet haue they a mouth and shall not speake? Haue they eyes and shall not see? Whether doe wee praye vnto them, because wee praye to God by them, &c. Wee se here instruments & vessels made of siluer or golde, for

for the vse of the ministration of the Sacramentes: but for the vse of Sacrifice there is no worde. Beside this wee may easily gather, that the Curth in Augustines time, had no Images, for then hee would haue taken away the obiection of them, which haue a mouth, and speake not, eyes, and see not, then of the vesselles and instrumentes, as cuppes, and dishes, fontes and such like thinges, vsed in the celebration of the Sacramente. The last quotation is *Possidonius de vita Augustini. Cap. 24.* Whose wordes are these. *Nam & de vasis dominicis, &c.* For hee con maunded some of the Lordes vesselles to bee broken, and melted, and distributed to the poore, by reason of captiues, and verye manye needy persons. You see the boldenesse of this man, in his quotations, and yet hee is not ashamed to affyrme that all the Fathers, counselles, and historyes doe speake so much of Priestes apparell, and vestimentes, sensors, frankinsence, and such lyke, made in the primatiue church for this sacrifice.

The seconde thing, which hee complayneth to bee left out of the Protestantes seruice, is no lesse then fiue of the seauen Sacramentes. That wee haue the two Sacramentes, which onelye were instituted by Christ, I haue shewed before sufficiently. And seeing hee will needes take one of them from vs perforce, I will shewe that in accounte of Papistes them selues, wee haue one more then those two. For except they did acknowledge vs to haue the Sacrament of Matrimonie (albeit wee account it none) they would make it as free, for persons maryed in our Church to departe one from the other, that is willing to departe, as the Apostle maketh it for them, that beeing maryed in paganisme, were forsaken of the vnfaythfull partie, and no more bound vnto them. The places that hee quoteth out of Augustine, to shewe that the Sacramentes are not to bee contemned, myght well haue beene spared, excepte hee coulde haue brought somewhat to proue those fiue, wherein they excede vs, to bee Sacramentes of Christes institution. But the supposition first protested of, is the best prowfe hee hath for that poynte. The thirde thing that hee accuseth the Protestantes seruice, to leaue out, is all the ceremonies of the catholyke church, of which, the olde auncient Fathers and councelles doe saye these three thinges.

first, that they are to be had in great reuerence, and not to be contemned of no man. Secondly, that they are to bee learned by tradition, and that manye of them are receiued by the tradition of the Apostles. Lastly, that they which doe either contemne, despyse, or wilfullye omit these ceremonies, are excommunicated. And heere againe the margent is dawbed with quotations, for the prowfe, which when they bee examined, will make as little in a manner, as they did before for the Pope, and the sacrifice. First Tertullian *de corona militis* nameth in deede many ceremonies to haue beene vsed in the Church by tradition, whereof many are neyther vsed of vs, nor of the Papistes themselues. As in Baptisme beside thryse dipping, to tast of milke and hony. To abstaine from washing by a whole weeke after. To receiue the communion in the meetinges that were before day. To make oblations for the death of men, and for the byrth on the yearely day. At euery steppe and going forward, at euery comming in, and going out, at putting on of garmentes, at putting on of shoes, at washing, at tables, at lightes, at beddes, at seates, or any thing that they occupied, to make a crosse on their foreheades, which they did to testifie that they were Christians, against the Paganes.

Howe many of these thinges, doe the Papistes obserue more then wee? If they maye bee discharged for omitting some of these aunciente Ceremonies, why is not the same equitie graunted to vs, against which nothing can bee brought, but the stale suppositi-on, that they maye doe what they lyst, because they are the onely Catholykes.

The nert Doctour quoted, is Basill *de spiritu sancto*. Who referreth vnto tradition, these Ceremonies following. To marke them with the signe of the Crosse, which beleeue in Christ, and are baptized. To praye towardes the East. The wordes of inuocation whyle the Bread of thankesgiuing, and the Cuppe of blessing is shewed. The blessing of the water of Baptisme, and the oyle wherewith the baptized is annoynted. The dypping thryse in baptisme, the renouncing of Satan and his Angelles. What great Ceremonies are heere, that are omitted in our seruice.

Epiphanius

Epiphanius is quoted. Her. 71. Which is against the Ploticiones, in which chapter there is no worde of Ceremonies or traditions: it may bee an error in the number: for Hier. 61. *contra Apostolicos*, hee speaketh of some thinges receiued by tradition, as that it is sinne to marry after virginitie professed: but of ceremonies hee saieth nothing at all. As for the Tridentine councell, which is next quoted, I will not vouchsafe to answeare it, beeing of none antiquitie, but holden within these fewe yeares by the Papistes. Then followeth Cyprian epist. 66. Which I know not wherfore it is alleadged: for there is nothing in it, for Ceremonies or the contempte of them, but against the Novasianes, and an erroneous opinion of his, that none can baptize, but hee that hath the holy Ghost.

After Cyprian wee are bidden to looke in Augustine *de doctrina christiana*, without quoting the Chapter, but for what, I knowe not: for there are not in him rehearsed any Ceremonies, which wee omit, for any thing that I can finde. The like I say for Cyprian *sermone de oratione dominica*. As for Isidorus, who lyued more then 600. yeares after Christe, in ceremoniall age, is no meete Authour to controle our want of Ceremonies, by such as were vsed in the Spanishe Church in his tyme, which yet are not all the same that the Papistes vse.

Then followeth the fourth Toletane councell cap. 2. Which appoynteth that there shoulde bee an vniforme order of ministration of the Sacramentes, and publike prayers in the Churches of Spayne and Gallicia: because they were contayned in one fayth and kingdome.

What pertayneth this vnto the church of England, which hath as great authority to appoynt her own Ceremonies, as the church of Spayne then had for theirs.

The laste quotation is Bede. lib. Hist. cap. 1. omytting the number of the Booke: but hauing perused all the fyrste Chapters of euerye booke, I finde nothing for any Ceremonies. And whatsoeuer their shoulde bee founde in Beda so late a writer, shoulde bee no preiudice vnto the authoritie of our Churche in this tyme. For as I shewed before, that Augustine out of euery

Church,

Church, was willed to chose what ceremonies hee thought most conuuniente; so his posteritie was not bound to his choyce, but as they thought good some they added, some they abrogated. But where hee noteth in the margent, that in these Authors we may see to what tongue seruice was in theyr dayes, in all countryes. I marvayle at his inyudencie, seeing neyther in anye place by him quoted (except the last Tridentine counsell perhappes) there is anye worde spoken touching the tongue, wherein seruice was in their countries, nor in all their woorks, is there anye thing to proue the contrarye, but that euerye nation had their seruice in such tongue as they vnderstode.

As for the leauing out of the prayer for the dead, which is in deede an errour of great antiquitie, seeing hee quoteth none authoritie for the iustifying of it. I will referre the Reader to other treatises that I haue written against it: namelye to my confutation of Allens booke of Purgatorie, and to my reioynder lately written to Brilts reply. So that for any thing which is brought or quoted, in this reason the seruice of the Protestantes is proued to bee good inough.

The eyght Reason.

8. Loosing the benefit of catholicke religion.

THe eight reason of refusall which maye nowe bee yeleded, why a Catholicke maye not come to the Protestantes churches, is, because by going thither, hee shall loose all the benefit of his owne relygion, neither shall he take any more commoditie therby, then if he were not of that relygion at al. This is a verye great, waightie, and most sufficiente reason to bee yeelded by catholyckes in Englande to their Princes for their refusall of comming to churche, and such a one as being sufficiently conceyued by her Maiestie, cannot but satisfie her highnesse, and greatlye drawe her to compassion of the pitifull case of so many thousandes of her louing subiects, who being, as I haue sayd catholickes in hearts by going to Protestats churches, must needs be brought either to flat athisme, that is, to leaue of al conscience, and to care for no religion at al (as manye thousandes seeme to be resolued to doe) or els to liue in continuall torment of minde, and almoste desperation, considering that by their going to these Churches, they loose vtterlye all vse and practise of theyr owne relygion, beeing holde as Schismatickes, and excommunicate persons of the

A pitifull necessitie.

same

same: and their case su . that if they should die in the same state, they were sure to receiue no art of benefite of that religion no more then if they had been Protestants. The which, what a danger it is, all true Christian men doe both know, and feare.

But yet that the simpler sort, may better vnderstande it, and the wiser, better consider of it: I will in particuler repeate some of the abouesaide dommages.

First therefore a Catholike, by going to the Protestantes Churches, looseth all participation of that blessed sacrifice, of the body and blood of our Sauiour, appointed by the saide Sauiour (as I haue shewed before) to bee offered vp dayly in the oblation of the Masse, for the commoditie of the whole worlde, quicke and dead, and for that cause (as the godly and learned, Saint Iohn Chrisostome saith.) Called *the comon sacrifice of the whole worlde*. The which action of offering of this sacred Hoste, (the sonne of God to his father) is of such dignitie, excellencie and merite, not only to the Priest, but also to the standers by assisting him: as al the other good works which a man can do in his life, are not to be cõpared with it, seeing that the very angels of heauē do come down at that time, to adore (after the consecration) that sacred body, and to offer the same vp with vs to God the Father of the whole worlde. As all the holy Fathers of the Primatiue church did both beleeue and teach. Of the whiche, it shall be enough at this time, to alleadge one or two. S. Gregorie therefore the first, saieth thus *What faithfull man can doubt but that in the verie houre of immolation or sacrifice, the heauens doe open at the Priestes voice, and that the quires of Angels, bee present there, in that mysterie of Iesus Christ?* And Saint Chrisostome, handeling the same, saith. *At that time,* (the time of consecration in the Masse) *the Angels stand by the Priest, and the vniuersall orders of the celestiall powers doe crie out, and the place nigh to the Aulter, is full of quires of Angels in the honour of him who is there sacrificed.* And immediatelie after, hee telleth two visions of holy men, whose eyes were by the power of God (as hee saith) opened, and they in those visions sawe the Angelles present at the time of consecration. And in an other place, hee yet more at large explicateth the same, sayinge. *At that time deare brother* (at the time of consecration and eleuation) *not onely men doe giue out that dreadfull crie,* (saying wee adore thee O Lorde &c.) *but also the Angels do bow their knees to our Lord, & the Archangels*

The losse of participation of the sacrifice how great a losse.

Chryso. hom. 47. in ep. 1. ad cor.

The Angels present at the eleuation.

Gre. li. 4. dial. cap. 58.

Chryso. lib. 6. de sacerdo.

Twoo visions at the presence of angels at the Masse.

Chrys. hom. 3. cont Ano.

A fit similitude of S. Chrysostom.

do beseech him: for they account that a fit time, hauing that sacred oblatio in their fauor. And therfore as men are wont to moue princes the more, if they beare oliue bowes in their hands: (because by bearing that kinde of wood they bring into the Princes mindes, mercy & gentlenes:) so, the angels at that time, (holding out in their hands, the very selfe same body of our Lord) they do intreate for al mankind, as though they saide: We do intreate O Lord, for the men of the world, whom thou hast so loued, that for their saluation thou wast content to die, and in the Crosse, to breath out thine owne soule. For these men we make supplication, for the which thou hast giuen thy owne blood: for these men we pray, for the which thou hast sacrificed this body of thine. If this bee so, then the hearing of Masse, is not only worth the venturing of an hundred marks, or six monethes imprisonment, but also of an hundred thousand liues, if a man could loose euerie one for that cause sixe times. And an hundred times miserable is that man, whiche for any worldly respecte doeth depriue him selfe of so great a benefite, as the participation of this sacrifice is.

VVhat plainer testimonie can there be then this.

The bearing of a Masse how wel worth a hundred markes.

The losse of the grace of 6. sacraments what a losse.

Act. 8. & 19.
Cypr. lib. de vnct. Chry.
Esay. 11.
2. Tim. 1.

Secondly, they loose by going to church, the fruite and grace of sixe sacraments: as the grace of confirmation by the Bishop, whereby the holy Ghost was giuen in the primatiue church, (as S. Luke saith) and nowe in our time, as S. Cyprian proueth) are bestowed vpon vs by the same, the seuen gifts of the holy Ghost, set out by Esay the Prophet in his xi. chapter. They loose also the grace of Priesthood, so greatly commended by Saint Paul to Timothie, when he chargeth him so earnestly, not to neglect the saide grace. Also the grace of Matrimonie, which S. Paul so much extolleth when hee calleth this sacrament, a great sacrament. Also the grace of extreeme vnction, which is so great, as S. Iames saith, besides the healing many times of the body, it also remitteth the sicke mans sinnes: And so in like manner the grace of the other two sacramentes, of Penance, and the Aulter, whereof I will say a worde or two immediately. All these graces they loose, being cut of (by their going to the Protestants churches) from these sacraments, which are nothing els, but conduits of grace. The which losse, of what value it is, a man may gesse by that, which all diuines with on accorde doe proue, that one drop of grace is more worth, then all the worlde esteemed in it selfe besides.

Ephes. 5.
Iacob. 5.

The value of grace

VVhat the benefite of the keies of the Church is.

Thirdly, they loose by going to church al the benefite of the keies of the church, or of the authoritie of binding and loosing of sinnes, grauoted by Christe to the gouernours of the same churche. For the explication of

the

the which, we must vnderstand, that Christ hauing newly made the marriage betwixt his deare spouse & himself,) I meane the church): & hauing now sealed the same, with his own blood; & being inforced to depart frō the said new married spouse of his, touching his visible presence for a time: hee deuised how to shew vnto her, how greatly he loued her, & to leaue some notable pledge and testimonie of his singuler great affectiō towards her. The which he finally resolued, could be by no other meanes better expressed, then if he should leaue al his authoritie with her, the whiche hee had receiued of his father, which making publike proclamation to all the worlde, that *What soeuer she should forgiue in earth, touching sinne, the same should be forgiuen in heauen: and what soeuer sinne, the Church shoulde retaine or not forgiue in earthe, the same shoulde neuer bee forgiuen in heauen.* And againe: *that with what authoritie GOD his father sent him, with the same he sent her gouernours, the Apostles, and their successours.* And againe, *he that shoulde not heare and obey the Church should be accounted as a Heathen and Publicane.* By the which speeches of Christ, our forefathers haue alwaies vnderstoode, that Christe gaue vnto the church a visible tribunal seate in earth, for the forgiuing or retaining of sinnes, vnto the which al christians must resort by submission and humble confession of their sinnes, if they thinke euer to receiue forgiuenes of the same at Christ his handes in heauen. For so wee reade, that in the primatiue church they confessed their sins vnto the Apostles: of whom S. Luke writeth thus. *Many of the faithfull came (to the Apostles) confessing and reuealing their owne acts.* And foure hundred yeeres after that, S. Austen testifieth of his time, saying, *Doe you such penance as is wont to be doone in the Church, that the Churche may pray for you. Let no man say, I doe it secretly, I doe it with God alone, God which hath to pardon me, knoweth wel how that I doe repent in my heart. What therfore, without cause was it said (to the Priests) that which you loose in earth, shalbe loosed in heauen? therefore in vaine were the keies giuen to the Church?* And in an other place againe more neerely touching the humour of our men now a daies, he saith, *There are some which thinke it sufficient for their saluation, if they do confesse their sinnes only to God, to whom nothing is hidden, and to whō no mans conscience is vnknowne. For they will not, or els they are ashamed, or els they disdaine, to shewe them selues vnto the Priestes, whom notwithstanding GOD (by Moses his Lawe giuer) dyd appointe to discerne or iudge betweene Leprie and Leprie. But I*

Ioan. 20.
A proclamation of the tribunal for sinne in earth.
Ioan. 6.
Mat. 18.
Aug. ho. 49. & 50. & ho. 41. ibid.
Cip. li. 1. ep. 3.
Amb. li. 1. ca. 2. de Pa. & in Psal. 38.
Atha. serm. cont. her.
Chry. lib. 3. de sacer.
Hil. in ca. 18. Mat.
Hie. in cap. 18 Mat.
Acter. 19.
Aug. hom. 41 49. 50. cap. 10. 11. 16. ex. 50. hom.
Ioan. 20.
Aug. li. 2. de Visita. infir. cap. 4.
Leui. 13. 14.

The necessitie of confession.

woulde not that thou shouldest be deceiued, with that opinion, in suche sort, that thou shouldest either by naughtie shame, or obstinate disdaine, refraine to confesse, before the substitute, or Vicegerent of our Lord. For whom our Lorde did not disdaine to make his substitute, his iudgement muste thou be content also to stand to. This benefite therefore of the keyes of the churche, and of receiuing remission of their sinnes by the same, (which catholikes doe thinke to bee the greatest benefite of their religion) doe they loose, that goe to the Protestants churches, besides all the good instructions, wholesome counsels, and vertuous admonitions, which catholikes doe receiue in confession, at their ghostly Fathers hands then the which things, they finde nothing more forcible to bring them to good life: especially, if they frequent it often, as al zelous catholikes in the worlde now doe.

The losse of not receiuing the blessed Sacramet.

Fourthly, they loose the infinit benefite of receiuing the blessed sacrament of the Aulter (the precious body and blood of Christ) beeing the foode of our soules, and as Christ saith. *The bread that came downe from heauen to giue life vnto the worlde:* To the worthie eating of which heauenly bread, Christe promiseth infinite reward, saying. *He that eateth my flesh and drinketh my blood, hath life euerlasting, and I will raise him againe at the last day.* And againe: *He that eateth me, shall liue through me.* Vpon which promises of Christe, our forefathers of the Primatiue church, haue alwaies most earnestly exhorted al men, to the often receiuing of this blessed sacrament, alledging innumerable commodities of the same, and prouing by experience, that the frequenting of this sacrament, is the chiefest meanes to come to all grace, zeale, feeling, and life in spirituall matters. And on the contrary part, that the abstayning from the same, is the right way to al spiritual miserie, and for the soule of man to wither away, dry vp, and starue: euen as the plant doth, that lacketh moysture. The which we see now by experience, in many a thousand, who for lacke of the foode, of this blessed Fountaine of grace, are as dead, in al spiritual cogitations, and deedes, as a starued stake in the hedge, from bearing of flowers: and their mindes so ouergrowen, with the ranke weedes of carnalitie, that there is no differenc betwixt them, and a bruite bullocke: for, as muche the one foloweth his passions, as the other. Whereby wee see what a losse it is, to deprive themselues from the vse of this sacrament.

Ioan. 6.
Ibidem.

Vide Cyril. li. 3. in Ioan. ca. 27.
Basil. ad Cesar. patric.
Amb. li. 5. de Sacra. ca. 4.
Chrys. ho. 61. ad pop. Antio.

The state of a carnall man.

The losse of al merite for good workes.

Fiftly, they loose al the merite of their good deedes whatsoeuer.

For

For as S. Gregorie saieth, *Euen as, none receiued their peny in the Gospel, but they onely which had laboured within the compasse of the Vinyarde: so no man shal receiue any reward, for any good deede of his, except he haue done it, within the vnitie of the Church.* So that, if a man should doe neuer so many good deedes, giue neuer so many almes, nay, as saint Cyprian prooueth, if a man should suffer neuer so many things for Christ, yea death it selfe, yet if he were out of the vnitie of the catholike church, hee shal haue no reward therefore. And not onely this, but if a man be in any mortal sinne whatsoeuer, as long as he abideth in the same without repentance, and confession, al deuines holde, that he looseth the reward of al his good deedes. And the reason is, because no worke can be meritorious of it selfe, but onely by reason of the grace from whence it proceedeth: but by euery mortal sinne which a man committeth, hee looseth grace, and much more by going out of the vnitie of the church. And therefore, in such men vntil they repent, there can bee no hope of any reward, for any good worke which they shal doe.

Mat. 20. Greg. li. 35. Mor. ca. 5.

Cyp. de simprel. Chri. ho. 11. ad. Ephes. Vi. D. Tho. 1. 2. & omnes D D. 15. qu. 119.

Sixthly, they lose the benefit of Communion of Saintes, which wee protest to beleeue in our Creede. That is, they haue no part of the sacrifices, oblations, prayers, fastings, almes, and other good workes, done within the catholike church, which al other catholikes haue. Finally, they beeing cut off, and deuided from the vnitie of the other members, they take part of no influence, which commeth from the head to the bodie, that is, from Christ to the church: no more, then a mans hand once cut off, doth take blood, nourishment, spirite, or life, from the arme, from which it is now separated, as most learnedly saint Austen doeth discourse. Wherfore they must needes wither away, and make drie wood for hell fire: and as good for them it were, in effect, to bee of any other religion, as of that, whereof they take not one iote of commoditie. And to al these miseries they are driuen, onely by going to the Protestantes churches.

The losse of the Communion of Saintes.

Note this similitude.

Aug. Epist. 50. ad Bonifacium.

The eight Reason

The eight reason of refusal, why a catholik may not come to ỹ protestats churches, is because by going thither, he shal lose al the benefite of his own religion. This is called a verie great, waighty, & most sufficient reason yeelded by catholikes in England to their Princes, for their refusal of comming to church, and such a one, as beeing conceiued of her Maiestie, cannot but satisfie her Highnesse, and greatly drawe her to com-

paſsion of the pitiful caſe of ſo many thouſandes of her louing ſubiectes. Here be woꝛds of great impoꝛtance, but all the reaſon hangeth vpon our lothſome ſuppoſition, which if it be denyed, as it cannot be pꝛoued, the Papiſts loſe nothing by comming to our churches, but receiue ineſtimable benefite, if as they be pꝛeſent in bodies, ſo they be truely cõuerted in mind. But ſée I pꝛay you, how honoꝛably he thinketh of her Maieſties both wiſdom & cõſcience, ẏ he pꝛeſumeth to affiꝛme, ſhe cannot but be ſatiſfied by this reaſon, which is nothing but a beare ſuppoſitiõ, & wheras ſhe knoweth moſt aſſuredly, ẏ religiõ which ſhe by law maintaineth to be ẏ only true religiõ, that ſhe would think any benefit to be loſt of her louing ſubiects, by departing frõ the cõtrary errour And once againe, he ratleth in his many thouſãds of her louing ſubiects, by whõ hée meaneth ẏ obſtinate Papiſts. God foꝛbid her Maieſtie ſhould haue many hũdꝛeds of ſuch louinge ſubiects, as in their heart haue receiued this traiterous & Antichꝛiſtian perſuaſiõ, that they are by ẏ Popes bull, duly diſcharged of all obediẽce & oth of allegiance, if any they haue made to her. But that the ſimpler ſort may better vnderſtand this reaſon, & the wiſer better conſider of it, hee wil in particular, repeat ſome of the abouesaid damages. The firſt loſſe is, of the participation of the ſacrifice of the bodie & blood of our Sauiour, appointed by him to bee offered vp dayly in the oblation of the Maſſe, &c. May he that is truely conuerted from Papiſtry, then firſt receiueth ẏ benefit of that only ſacrifice, which Chꝛiſt offered foꝛ ẏ redemption of al his elect, & is diſcharged of the ſacrilegious blaſphemy, wherby ẏ ſame is pꝛetended to be often repeted, in the Popiſh Maſſe. But Chryſoſtome is affirmed for that cauſe, to call it the common ſacrifice of the whole worlde. I haue ſhewed beſoꝛe howe Chryſoſtome calleth the celebꝛation of the Communion, a ſacrifice, which is rather a remembꝛance of the ſingular ſacrifice once offered by Chꝛiſt him ſelfe neuer to be reiterated. But the action of offering of this ſacred Hoſt (ſaith hé) the Sonne of God to his Father, is of ſuch dignitie, excellency, and merite, not only to the Prieſt, but alſo to the ſtanders by aſsiſting him: as all the other good works which a man can do, in his life, are not to be compared with it. May of all other blaſphemies it is the moſt hoꝛrible, that a wꝛetched caitife, ſhould pꝛeſume to offer the Sonne of God, to his Father, which no creature in heauen oꝛ earth, could doe, but hé him ſelfe by his eternal ſpirite. But of the ſacrifices which the Church doeth offer. Ire-

Hom. 17. ad Heb.

næus saieth: *Non sanctificant hominem, &c.* They doe not sanctifie a man, for God hath no neede of sacrifice, but the conscience of him that offereth, doeth sanctifie the sacrifice, if it bee pure, and causeth God to accept it as of a friend,, This hée speaketh euen of the sacrifice offered in the Lordes Supper, which if it were any other, then of prayse and thankesgiuing it were extreame blasphemie, that Irenæus saith of it. Yet let vs sée what reason hée bringeth, that not only saying, but also hearing of Masse, should bée a worke so meritorious. The verie Angels of heauen (saieth hée) doe come down at that time, to adore that sacred bodie, and to offer the same vp with vs to God the Father, for the whole worlde: as all the holy Fathers of the primatiue church did both beleeue and teach. Then the Angels also are Priestes, if they offer this sacrifice. But which of all the holy Fathers so doeth teach, that wée may knowe they did beléeue. First hée eyteth Gregorie, Lib. 4. dia. cap. 58. Whose wordes are these. What faythfull man can doubt, but in the verie houre of immolation or sacrifice, the heauens doe open at the Priestes voice, and that the quyers of Angels bee present there, in that mysterie of Iesus Christ? What is there in these wordes to proue, that the Angels doe adore that sacred bodie, or offer vp the same to GOD the Father with vs? Otherwise wée doubt not, but the Angels of GOD which are present with the faythfull, to defende them and keepe them in all their wayes, are present also in all holy actions and especially in the administration of the holie Sacraments. The same thing, and in the same wordes almost, saieth Chrysostome *de sacerd. Lib. 6.* At that time the Angelles stande by the Priest, and the vniuersall orders of the celestiall powers, doe crye out, and the place nigh to the Aulter is full of quyres of Angels in the honour of him who is sacrificed. For the presence of the Angels, I answere as vnto Gregorie, for the sacrifice and him that is sacrificed, I sayde Chrysostome is the best expounder of himself. Hom. 17. in Epist. ad Hebr. In the same worke, *de sacerdotio. Lib. 3.* Hée saieth the lyke hyperbolicall speech. *Nam dum conspicis dominum immolatum, &c.*

Heb. 9. Lib. 4. ca. 34.

For while thou seest the Lord sacrificed, the Priest leaning ouer the Sacrifice, and powring foorth Prayers, the people also that stand about to be dyed & made redde, with that precious blood, doeth

doeſt thou thinke that thou art ſtill conuerſant among men, and that thou ſtandeſt on the earth? Art thou not rather immediately tranſlated into heauen? Doeſt thou not caſt off all cogitation of fleſh, and with naked minde and pure vnderſtanding looke round about on thoſe things that are in heauen? &c. Theſe wordes of his do ſhew that hée ſpeaketh of a ſpiritual preſence of Chriſtes bodie and blood by fayth, which aſcendeth into heauen, and beholdeth thoſe thinges, which the outward eye of the bodie cannot atteine to ſée. As for the viſions of Angels that Chryſoſtome ſpeaketh of in the place by him quoted, proue nothing, but the preſence of them. But *Hom. 3. contra Anomæos*, Hée explicateth the ſame more at large, ſaith our Reaſoner. At that time my deare brother, not onely men doe giue out that dreadfull crye. Hére our Reaſoner addeth a parentheſis of his owne, which is not in Chryſoſtome, (ſaying wée adore thée O Lorde) &c. But alſo the Angels doe bowe their knees to our Lorde, and the Archangels doe beſeech him. For they account that a fit time, hauing that ſacred oblation in their fauour. And therfore as men are wont to mooue Princes the more if they beare Oliue bowes in their handes (becauſe by bearing that kinde of wood, they bring into the Princes minde, mercy and gentleneſſe) ſo the Angels at that time (*pro ramis oleagenis* in ſtéede of Oliue braunches hée leaueth out) holding out in their handes the verie ſelfe ſame bodie of our Lorde they doe intreate for all mankinde, although they ſaide we doe intreat O Lord for the men of the world, whom thou haſt ſoloued, that for their ſaluation thou waſt content to dye, and on the croſſe to breath out thine owne ſoule. For theſe men we make ſupplication, for the which thou haſt giuen thine owne blood: for theſe men wee pray, for the which thou haſt ſacrificed this bodie of thine. What playner teſtimony can there bée then this (ſaith our diſcourſer.) In déed it is plain enough, to ſhew that Chryſoſtome calleth that thing the verie bodie of Chriſt, which in proper ſpéech, was a Sacrament and pledge of the ſame. And that the ſimilitude of Oliue braunches which are a ſigne of peace, doe ſhewe. Againe, their holding out of the bodie of Chriſt, and intreating God for mankind by ỳ memoriall, ſheweth, that they did not hold out Chriſt, for then they would haue prayed to that which they helde in their handes: and not to Chriſt by contemplation of that. The ſenſe is therefore, in this hyperbolicall ſuppoſition, that the Angels by ſhewing the holie ſacrament of his body once truely offred,

Chryſoſtom ſaith not in their hands Corpus domini ipſum portendentes.

offred, which Sacrament was instituted for a remembraunce of that Sacrifice, to entreat our Sauiour Christ by that token of remembrance, as men that carrie Oliue braunches in their handes to entreate Princes. But that the Angels doe adore that bodie in the Yoke, and offered to God, for vs, and with vs, for which purposes this place is cyted, here is nothing saide neither of consecration and eleuation, at which time this supplication of the Angels is affirmed to bee.

The second losse is pretended to be, of the grace of sir Sacramentes, for which hee bringeth small reasons, but repeating them saieth, That by the grace of confirmation, the holy Ghost was giuen. Act. 8. 19. In which Chapters is nothing but of the miraculous gifts of the holie Ghost, wherwith the Primitiue church was garnished, but are long since ceased. But Cyprian *in lib. de vnct. Christi*, auoucheth the same. It is true that the Authour of that worke, *de cardinalibus Christi operibus*, Whosoeuer it was, maketh mention of that Ceremonie of annointing vsed in his tyme, as also the Ceremonie of washing of feete after the example of Christ, which hee maketh of as great importaunce, as the other. The grace that Timothie had by imposition of handes, 2. Timothie, which the Apostle willeth him not to neglect, was extraordinarie, and miraculous, and therefore maketh nothing for the Ceremonie of vnction, neither is there any worde of vnction there vttered. That Saint Paule calleth Matrimonie a Sacrament in the Popishe translation, it can not make it a Sacrament of the newe Testament, which is, and was euer before Christ. A great mysterie of the spirituall coniunction of Christ and his Church: although the Apostle doe not say expresly that Matrimonie is a Mysterie thereof, but saieth the coniunction of Christ and his Church is a great Mysterie. *Ephe. 5.*

The vnction whereof Saint Iames speaketh, cannot be vnderstoode of extreame vnction of the Papistes, seeing hee promiseth health and recouerie vnto the diseased, whereas the Papistes neuer ministred it but vnto them, of whose bodely health it is dispaired, although our Reasoner say, that many times it healeth the bodie. Therefore it is manifest that Saint Iames speaketh of an extraordinarie gift of healing, which was in the Church by annointing with oyle, as the Euangelist also doeth witnesse. *Marke. 6.*

The third benefite that is saide to be lost by going to Church, is all the benefite of the keyes of the church, or of the authoritie of binding or losing. But this is nothing so, for by going to Church, where they may heare the Gospell truely preached, they may be made partakers of the keyes, wherewith heauen is opened, and of remission of sinnes at the handes of God by the ministrie of his word. As for confession of their sinnes, such as the Scriptures requireth, and the Primitiue Church practised, they shal make dayly: But Popishe shrift no Scripture requireth, neither did the auncient Church practise it. They that confessed their doinges. Actes the 19. made open, and not auricular confession. But for proofe of Popishe auricular confession (as I thinke) Augustine is quoted in many Homelies, not expressing whereof, saying, Doe you suche penaunce, as is wont to bee done in the Churche, that the Churche may pray for you. Let no man say, I doe it secretly, I doe it with God alone, &c. These wordes are manifest that hee speaketh of open confession of suche as had openly offended the Church, and were to make open satisfaction for the same. But more nerely touching the humour of our men, hee saieth, &c. And so citeth a long saying out of the booke *de visitatione infirmorum, lib. 2. Cap. 4.* Which was neuer written by Augustine, nor by any other man of wit or learning. Suche counterfeite stuffe is meete to defende suche false doctrine, as that: Wherefore although wee vrge not auricular confession, neither make we a Sacrament of repentance, because it hath no visible signe proper vnto it, yet the benefite of the keyes of the Church is not lost, but of such as be truely conuerted from Papistrie, with an inestimable comfort to be found in our Church.

The fourth losse is layd to bee of receiuing the blessed Sacrament of the Aulter, the precious bodie and blood of Christ) beeing the foode of our soules. There is no reason brought for this losse, but the onely tedious supposition that the bodie and blood of Christ is receiued onely in the Popish Church. And whereas hee commendeth the often receiuing of the Sacrament, it is well that the Papistes who within time of mens remembraunce made small account of often receiuing, as appeareth by their infinite priuate Masses, now at length haue founde out, that the Sacrament is not ordeined to be loked on, but to be often receiued.

Fifthly,

Fifthly, they lose (saieth hee) all the merit of their good deedes whatsoeuer, for which hee citeth Gregorie, euen as none receiueth their penny in the Gospel, but they onely which had laboured within the compasse of the Vineyarde, so no man shal receiue any rewarde, for any good deede of his, except hee haue done it, within the vnitie of the Church. To this saying I agree, which speaketh of the reward and not of the merite: but that they which come to our Church, may not bee members of the true Church of Christ, there is not a sillable or letter brought for proofe. *Lib. 35. Mor. Cap. 5*

Sixthly, they lose the benefite of the Communion of Saintes saieth hee, and finally, beeing cut off and deuided from the other members, they take no part of influence, which commeth from the head to the bodie, &c. Heere except wee graunt that vile supposition, that the Popishe Sinagogue is the onely Catholike Church of Christ, there can be no consequente, but to proue that pointe which is the whole matter in debate, we heare neuer a word.

The ninthe Reason.

The ninthe reason which catholikes may yeeld, for their refusall of going to the church, may bee, the example of all men, from the beginning, which haue had any care or conscience towarde their own religion: not only good men, (of whom I haue giuen diuers examples before) but also al others, howe false and erronious soeuer their religion were, yet did they alwayes procure to separate them selues, from them of the contrarie religion, in the act of prayer: and from the Temples, Sinagogues, churches, Oratories, and conuenticles of the same. So wee reade of the Gentiles which thought it to bee a great sinne and pollution, to enter into the Iewes Synagogues, or Christians churches. The like wee read also, of the Turkes at this day. So all heretiques from the beginning, assoone as they had framed any newe religion: eftsoones they erected newe Oratories to them selues, and refused to come to those of other religions, as the Arians, Donatistes, and the rest, had their churches and places of prayer distinct from the catholikes, whose churches they detested and auoyded, together with their doctrine. And so the Anabaptists at this day, refuse to goe to the Lutherans church, and the Lutherans to the Trinitaries. In like wise the Puritans of our time in Englande refuse to come to the Protestantes churches. And the Protestantes in other countries, doe vtterly denye to present them selues to catholike Churches: *Example of Infidels and heretikes.* *Lact. li. 4. & 5. diu. inst. Cur. Sec. de. hist. Maho. Chro. Wolfan, Drisl. Eus. lib. 3. & 4. Aug. lib. de Vnit. Eccle. & lib. 2. con. Petil.* *The Protestants are Recusants also in other countries.*

Churches: alledging their conſcience for the ſame, and affirming it to bee damnable hypocriſie, in them that for feare, or for any other temporal reſpect, do yeld to doe the ſame againſt their faith and conſcience. Wherby it appeareth, that they goe quite againſt their owne doctrine and example in England, which obiect the ſame to Catholikes as diſobedience, obſtinacie, and rebellious dealing, which in other countries they them ſelues both teach and practiſe. I will for more manifeſtation of this matter, put downe here the veric words of one of them, tranſlated out of French, and printed in England, and dedicated to the Lord Treaſurer, by Iohn Brooke, The Authors name is Iohn Gardiner, a Proteſtant, who in his Cathechiſme, or, as he calleth it, Confeſsion of his faith, maketh it a great heinous ſinne, for Proteſtantes to preſent them ſelues to our catholike churches, which hee (according to their blaſphemous ſpirite,) calleth, idolatrous. His wordes are theſe.

An. Dom. 1578. Art, 86.

I beleeue and confeſſe, that it is not lawful, for any Chriſtian, to be aſsiſtant, neither in ſpirit nor body, at the Sacrifices of idolators, nor alſo to enter into their Temples, whileſt they are doing their idolatries, & Sacrifices, except it be to rebuke them, in ſhewing them their abuſes, & to teach them the truth, as the holy Apoſtles & Prophets haue done, and not for to diſſemble as hypocrites. For if the body bee a creature of God, (as it is) as the ſoule is the temple of the holy Ghoſt, & member of the myſtical body of Chriſt: and if it muſt one day riſe againe, & poſſeſſe the eternall life with the ſoule: It muſt alſo neceſſarily be, that it be altogether giuen vnto the ſeruice of God, in this world, with the ſoule and ſpirite: otherwiſe they can not be ioyned together after the generall reſurrection: but being ſeparated, the one ſhould bee in heauen with God, whom he loued, and the other in hel, with the deuil whom he ſerued, the which is an impoſsible thing. Therfore I ſay, all thoſe diſsimulations to be a very renouncing of Chriſt, and of his Goſpel. And in like maner: I beleeue and confeſſe, that all thoſe fayned and falſe ſhewes, by which, the veritie of the Goſpel is hidden, & the word of God deſpiſed, or by which, the ignorant and infidel is confirmed in his error, or by which the weake is offended, are not of God, but of Sathan, altogether contrary vnto the trueth of the word. Therefore, we muſt not halt of both ſides, but go vprightly before that great God, which ſeeth, beholdeth, and knoweth, all thinges, euen before they are begunne.

Loe heere, We ſee the ſentence of their Doctours to the contrary, who preſſe vs ſo muche to goe to their Churches, againſt our conſciences.

If

If errour finde such zeale, what zeale ought trueth to haue? If these fellowes, each of them, for the defence of their priuate fond fancies, be content most willingly, to aduenture any danger or extremitie whatsoeuer, rather then to come to the true catholike churche, wherein they were borne, and to the which in Baptisme they swore obedience: why should suche blame be laide vpon vs, for standing in defence of our consciences, and for refusing to go to their churches, wherin, we were neither borne, nor bread vp, nor euer perswaded that they had any trueth, or holinesse in them? This reason only, may suffice any reasonable man especially the Protestant, except hee will mislike with his owne doctrine, whiche condemneth mee of hypocrisie, dissimulation, and renouncing of Christe, and his Gospel. If I present but my only body to the churches of them, whose Religion I am not perswaded to be true. The which saying of his in a sense, hath good reason: albeit the workes and meaning bee wicked. For if there bee no man either so foolish, or impious in the worlde, but muste needes thinke that one only religion amongst christians, is true, and al other false: And if euery man which hath any religion, and is resolued therein, must needes presuppose this only trueth, to bee in his owne religion: then it followeth necessarily, that hee must likewise persuade himselfe that all other religions besides his owne, are false and erronious, and consequently all assemblies, conuenticles, and publike actes of the same, to bee wicked, damnable, dishonourable to God, contumelious to Christe, and therfore to his conscience (which thinketh so) detestable. Now then suppose the case thus.

VVe, not borne nor bred vp in the protestants church.

One only religion true, & al other false.

I know in England certaine places, where at certaine times & dayes assemblies are made, by certaine men, in shew, to honour and commend, but in my conceit, to dishonor, dispraise, and impugne, the maiestie of my moste dread Soueraigne Ladie the Queene: And I am inuited thither to heare the same by my parents, kinsmen, and acquaintance: nay I am inforced thither by the greatest authoritie, that vnder her Maiestie may cõmaunde mee: Tell mee nowe: If I should goe thither vnder any pretence whatsoeuer, of gratifying my friends, or by cõmandemẽt of any her inferiour powers: can her Maiestie take it well, or account of mee, better then of a tratterous catiue, for yeelding my selfe to stay there, to heare them: to countenance their doings with my presence: to holde my peace when they speake euill of her: to hold my hands whiles they slaunder her: and finally, to say nothing whiles they induce other men to forsake her, and her cause? And if her Maiestie, or any other prince in the worlde, could

Note this case.

A very certaine consequente.

not beare at their ſubiectes handes, any ſuch diſſimulation, trecherie, or treaſon: howe much leſſe ſhal the omnipotent Maieſtie of God, (who requireth, and deſerueth muche more exact ſeruice at our handes,) beare this diſſimulation, and traiterous dealing of ours, if we be content, for temporall reſpectes, and for ſatisfaction of any mortall power, leſſe then himſelf to preſent our ſelues to ſuch places and aſſemblies, where we ſhal heare his Maieſtie diſhonoured, his ſonne ſlaundered, his worde falſified, his churche impugned, his Saints and Martyrs diſcredited, his Biſhoppes and Paſtours reuiled: and al the whole Eccleſiaſtical Ierarchie rent, broken, diſſeuered, and turned vpſide downe: and his people (purchaſed with his blood, and dearer vnto him then his owne life) excited and ſtirred vpp againſt him and his Miniſters: and by ſweete wordes, and gay benedictions, flocked away to the ſlaughter houſe of hereſie?

The thinges that a man muſt beare at Church.

Rom 16.

What noble man is there in the worlde, whiche coulde take it well, if hee ſhoulde ſee his friende, and muche more his ſonne, in the companie of his profeſſed enimie, at ſuch time principally as he knoweth that his enimie abuſeth him in ſpeeche, and ſeeketh moſt his diſcredite and diſhonour: but eſpecially, if hee ſhoulde ſee him come in open aſſemblie of the worlde, to the barre, againſt him, in companie with his aduerſarie, when his ſaide aduerſarie commeth of ſet purpoſe to deface him, (as Heretikes doe to their Churches and Pulpettes to diſhonour GOD,) I thinke (I ſay) hee coulde hardly beare it. And ſhal ſuche diſdaine be taken by a mortal man, for a little iniurie and diſcurteſie ſhewed: and ſhal not the iuſtice of God, be reuenged vpon our treacherie and diſſimulation in his cauſe?

A verie fit compariſon.

If I giue my ſeruant but fortie ſhillinges a yeere, yet I thinke him bounde to defende mee in al points & cauſes, to bee friend to my friends, enimie to my aduerſaries, to vpholde my credite, mainteine my honour, to reſiſt my detractours, and to reuenge himſelfe vpon my euilwillers: and if hee can bee content to holde his peace hearing mee ſpoken of, and to put vp my ſlaunder without opening his mouth; I wil account him vnworthie to weare my cloth: howe muche more inexcuſable ſhall we be, at the dreadful day of iudgement, if wee, receiuing at our Lorde and maiſters handes, ſuch extraordinarie pay for our ſeruice in this life, and expecting further and aboue this, al that himſelfe is worth, for the eternitie of the life to come: his kingdome, his glory, and his euerlaſting ioy, with his riches and treaſures vnſpeakeable, which neither eare euer heard, nor eye

An example to confound vs.

The great pay in God his ſeruice.

1. Cor. 2.

ſawe,

ſaw, nor heart of man cõceiued, how great they are: how ſcuſeles (I ſay) ſhal wee bee, at that terrible rekoning day, and howe confounded, by the examples of ſeruantes in this life, (ſo zealous for their maiſters, vppon ſo ſmal wages) if wee, notwithſtanding al our rewardes both preſent and to come, ſhalbe yet key cold in our maiſter his ſeruice, preſent at his iniuries and ſilent at his ſlaunders?

An anſwvere to an obiection.

Neither ſufficeth it to ſay, that theſe ſuppoſitions are falſe, and that there are not ſuch things committed againſt God, at the Proteſtants churches and ſeruices: for howeſoeuer that bee (whereof I diſpute not now) yet I being in my hearte of an other religion, muſt needes thinke not onely them, but alſo all other religions whatſoeuer to commit the ſame, as I knowe, they doe alſo thinke of mine. Wherefore, howe good and holy ſoeuer they were, yea if they were Angels, yet ſhoulde I bee condemned for going amongſt them: for that in my ſight, iudgement, and conſcience, (by which only I muſt bee iudged) they muſt needes ſeeme enimies to God, being of the contrarie religion. By this it may appeare, howe greuouſly they ſinne dayly in Englande, and cauſe other to ſinne with them, which compel men by terror, to doe acts of religion againſt their conſciences: as to take othes, receiue ſacraments, goe to Churches, and the like, which being doone (as I haue ſaide) with repugnant conſciences, is horrible mortal ſinne, (as hath beene already proued) and conſequently, damnable both to the doers, and to the enforcers therof. The which, I beſeech God to giue his grace, both to the one and the other part, duetifully to conſider: that either theſe may leaue of to inforce, or thoſe learne to ſuſtain, as they ought, their inforcement.

Heynous ſinne to inforce an other man to do againſt his conſcience.

Concluſions drawne out of the premiſſes.

And thus nowe wee may ſee what great and waightie reaſons the Catholikes haue, to lay for their refuſall of comming to the Churches of Proteſtants. The which if they were wel conceiued by the Prince, & magiſtrates, it is not likely, that they woulde preſſe them to the yeelding too ſuche inconueniences againſt the health of their owne ſoules: but if they ſhoulde, yet ought the other, to beare any preſſure whatſoeuer, rather thẽ to fal into farre worſe dangers. And of this that I haue ſaid heere before there may be gathered theſe concluſions folowing, not vnneceſſarie to be noted, for better perſpicuities ſake, to the vnlearned.

The firſt concluſion.

Firſt it foloweth of the premiſes, that this going to the Proteſtantes churches, is forbidden not onely by the poſſitiue lawes of the church, diſpenſable by the Churche againe: but alſo by Gods lawe, and the lawe of nature,

nature, as the cõsideration of most of the reasons doth declare. For albeit, it be prohibited by the churche, yet not onely by the church: seeing that a thing may be prohibited by the canons of the churche (for more plaine explicatiõs sake) which was forbiddẽ before by the law both of nature & of God also: as Adulterie, Violence, Simonie, and the like. Euen so, albeit going to hereticall assemblies be prohibited by the church: yet becausse it hath in it, or necessarily annexed to it, diuers thinges which are prohibited by the lawe of God and nature, (as perill of infection, Scandale, denieyng of our faith when it is made a signe distinctiue, or commaundement dissẽbling in gods cause, honoring gods enimies dishonoring the catholik church, and the like) therefore, the whole acte of going to church, is saide to be prohibited also, *Iure diuino, & naturali*. That is, by the law of God & nature. And heereof it foloweth, that no power vpõ earth can dispence with the same. Wherefore, that which hath been giuen out (as is saide by some great men) that the Pope by his letters to her Maiestie, did offer to confirme the seruice of England, vppon condition that the title of Supremacie might be restored him again, is impossible to be so: so that, if any suche letters came to her Maiesties handes, they must needes be fained & false.

A notable deuise.

The 2. conclusion

Secondly, it followeth of premisses, that this going to churche is not only vnlawfull, *Ratione Scandali*, by reason of Scandal, (as som wil haue it.) For albeit Scandal bee one reason, why it is vnlawful, and that in such sort, as is almost impossible to be auoyded: yet you see, that I haue giuen diuers other causes besides Scandal, which make it vnlawful. Whereof it followeth, that a man cannot goe to their churches, albeit hee might goe in such secrete maner, or otherwise haue their seruice in his house so priuily, as no Scandale shoulde followe thereof, or any man knowe thereof, (whiche is notwithstanding impossible to doe, but if it coulde bee, yet were the thing vnlawefull, especially for the 1, 4. 5. 6, 7. reasons before alleadged.

The 3. conclusion.

Thirdly it followeth, that a man may not goe to churche vnder any vaine pretence, as pretending that hee goeth only for obedieuce, and not for any liking hee hath to their seruice: yea although hee shoulde protest the same openly, for that protestation shoulde rather agrauate then diminishe the sinne. Seeing by this protestation, hee shoulde testifie vnto the whole worlde, that he did a thing against his conscience. As if a man shoulde protest, that hee did thinke that to rayle against the Pope, at Paules crosse, were naught, and yet for obedience sake, (being so com-

A protestation vvil not serue.

commaunded) woulde doe it. The which was Pilates case, who protested first, that hee thought Christ innocent, and therefore sought to deliuer him: but in the ende (fearing the displeasure of the Iewes, and theyr complaint to the Emperour) washed his handes, and so condemned him: thinking by that protestation to haue washed of the sinne, and to haue layde it on the Iewes neckes, which compelled him thereto. But (I thinke) by this time hee hath felt, that hee was deceaued. For when a thing it selfe is naught, no protestation can make it lawefull, but rather maketh the doing of it a greater offence, by adding the vnlawefulnesse of the thing the repugnaunce of the doers conscience. But you will perhaps say: to goe to the material church, is not a thing euill of it selfe. I answere and graunt that it is true. But you must not single out the matter so. For in this one action of going to church, there be many things contained, whereof the whole action is compounded. As for example, there is the material church: the possession of the same by the enemie of the catholike religion: the seruice and sermons in reproofe of the same religion: the dayes and houres appoynted for the same: the bel ringing and publikly calling al men thither: the Princes commaundemente for the Catholikes to goe to the same: the end of the commaundement in general, that they, by going, should pray with them, allowe of their seruice, and by their presence, honour it. Then is there the peril of infection: the scandal wherby I offend other mens consciences; and perhaps bring diuers other to bee corrupted by my meanes: the dishonouring of God his case: the honouring of his enemies cause; hearing God blasphemed, and holding my peace: Semblably there is the conscience of the catholike, that thinketh he doth nought: the explication of the church, that is not lawfull: the matter nowe in tryall: and the vnlawfulnesse of it, defended both by word and writings of learned men, ann by imprisonment of many other: the controuersie now knowne to all the world, and many thousand mens eies fixed vpon them, that are called in question for it: the Protestant, wheras he esteemed nothing of goeing to Church before, yet now so desirous to obtayne it, that hee thinketh the yeelding in that one poynt, to bee a sufficient yeelding to all his desires: the which thing on the other side, is so detested of the true catholikes, that, whosoeuer yeeldeth to this, they thinke him a flat Schismatike, and so abhor him. And by this meanes the matter is made a signe distinctiue betwixt religion and religion: whereof againe it foloweth, that if the thing were much lesse then it is (as for example, the holding vp of a finger) yet becausse it is made, *Tessera*, a marke, token, or signe of yeeling to

Mat. 17. Pilates case.

Marke this obiection, of going to the materiall Church.

How many things contayned in going to church

theis proceedings in religion, it were vtterly vnlawful. As if a man shoulde but lyft vp a straw to the deuill, in token of obedience, it were as much, as if he did, word by word, denie his Creede. These poyntes, and many moe that myght be thought of, being put together, and one entyre action made of them, the question is, whether this entyre action of going to churche, with these annexes, be of it self vnlawfull or no? And euery wise man will thinke it is. Neyther, if you could by some deuice, pluck from this action one or two of these things, must we think that by and by the action were lawful. As for example, if by a protestation you could signifie that your minde were not in going thither, to consent to their seruice: as also, that the princesse minde to you in particular, were onely that you should goe for temporal obedience sake, yet were not by this all the matter amended. For if a peece of meate were venomous for ten causes concurring together, if you should take away two of them, and so eate it, you might for al that be poysoned therwith.

Note this similitude.

In what sort a man may goe to Church with 4. qualifications.

One only thing there is, which as the Diuines iudge, might make going to church lawful: which is, if a man did goe thither for some meere, particuler, known, temporal busines; as to beare the sword before the Prince to the chappel: to consult of matters of war at Poules by the Princes appointment; albeit it were in time of seruice, & the like. But here is to be noted, that I say first, for meere temporal busines, For if a man shold go, partly for seruice, and partly for temporall busines, as to talke with the churchwardes in the church after seruice, it wil not serue. Secōdly I say, for particular tēporal busines. For it is not enough for the Prince to saye in general, I wil haue you go only for obedience, which is a tēporal respect, without assigning any perticular busines to be don. For that was the saying of al princes to the martyrs in the primitiue church, that they wold haue thē confoū them selues in exteriour actions, to other men: & that for obedience sake, how soeuer they ment inwardly. Thirdly I say, for some knowen busines; For if the busines were not knowen, men might think that they went of conscience to seruice; and therfore to take away this scandale, they ought to protest for what busines they go. To these three qualificatiōs, adde this forth, which is, that a man that should thus go, might not giue any signe of reuerence or honour to their seruice: as by kneeling, putting of his hat, or the like more then he would doe, if the seruice were not there. And that it is lawful to goe to any church of theirs obseruing these foure poyntes, it is euident. For this is as much to say, as not to goe to church at all: seeing he goeth in this case, to their meere material church, that is, to that matte-

The 1. qualificatiō

The 2. qualificatiō

The 3. qualificatiō

The 4. qualificatiō

riall

rial house or building, which is their church: neither goeth he to it as to a church, but as to a house to doe his busines in. And this was the case of Naaman the Syriã, who being vpón sodain conuerted from Idolatrie, promised, that he would neuer sacrifice or offer more to Idols: howbeit, because his office was to stay vp the king of Syria with his hands, when hee went to adore the Idolles in the temple of Remnon, and because he couldnot do that, except he bowed himself down, when the king bowed downe, who vsed to leane vpon him: for this cause he desired the Prophet Elizeus to pray to God for him, that it might be pardoned him: & the Prophet answered him, departe in peace. Which words can importe no more, but a graunting to his request: which was, to pray to God that hee woulde pardon him, if he went so to chuch, or at the vttermost (as some will enforce it) a tolleration with him, being yet a Proselite or a new gotten man, to do this temporal seruice vnto his king: (for he went not vpon commandement to shew his religion as our men doe) especially, it beeing such a country, as no scandale could folow therof. And that many thinges are tollerated with nouices, which afterwards are take away, it appeareth by S. Paule, who circumcised Timothy for satisfying the weak Iewes, and yet afterward he condemned in al meral circumcision. Neyther maketh it any matter although he say. *Si adorauero in templo Remnon, adorãte rege in eodem loco, vt ignoscat mihi Dominus pro hac re.* That is, If I shall adore in the temple Remnon, when the king doth adore in the same place, that God will pardon me for this thing. As though he should aske pardon for to adore the Idols with the king. This kinde of speach (I say) importeth nothing. For neither doth he aske pardon to commit Idolatry therby, seeing immediately before he sayd, that he would neuer omit it more: nor if he had asked such leaue, could the Prophet haue licenced him, or would God haue pardoned him: But his meaning was only, to haue pardon for his seruing the king in that place, & bowing down with him for the better saying of him vp, when he did adore. For the same word which we translate here *adore*, doeth in Hebrew, Greeke, and Latine, signifie often tymes onely bowing downe, without any diuine adoration. As when Iacob adored his brother Esaw seuen tymes, that is, bowed downe to him seuen times. And Dauid adored Ionathas king Saule his sonne three times. Abigaile also adored Dauid twise. And the like in other places of scripture, where adoring, is taken for bowing downe only, without any diuine adoration at al, as here it is in this place.

4. Reg. 5.
The case of Naaman Syrus.

Act. 19.
Gal. 5.

Adoring is taken in the scripture for bowing down

Gen. 32.
1. Reg. 20.
1. Reg. 15.

The 4. conclusion.

Fourthlye and laſtlye, it followeth of that which is ſpoken before, that ſeeing this going to church is ſo forbidden by Gods law, as it is, and hath ſo many great inconueniences in it as hath bene ſhewed: that a man may not yeeld in any one little poynt in the ſame: as for example, to come to church once a yeere, to haue ſeruice in his houſe, to ſhewe him ſelfe preſent at a peece of ſernice, or the like. For moſt certaine it is, that if all bee not lawefull, then no parte of it is lawefull. And Chriſt ſaith, that hee will not haue one iot of his lawe to bee paſt ouer vnkeept: and who ſoeuer ſhall breake one of the leaſt of his commaundementes, ſhall haue leaſt part in the kingdome of heauen. The which wordes of Chriſt, Saint Iames explicating, ſaieth. *Hee that keepeth all the whole lawe, and doeth offende but one thing onely, yet is he guiltie in all the reſt.* And Chriſt himſelfe in the Apocalipes commendeth much the Angell of Epheſus, for his good works, labour, patience, and for many things beſides, ther recited: but yet, for being imperfect in ſome thinges, (contrary to the wil of Chriſt which would haue vs perfect) he is commanded to repent quickly, vnder the paine of leeſing his candleſticke, that is, of leeſing his vocation, and his place in the booke of lyfe: ſo vnſpotted will God haue our ſeruice to be. In prefiguration whereof, all Sacrifices of the old Teſtament, were commanded to be of vnſpotted creatures, of one colour, of one age, without mayme or deformitie, wherby is ſignified, that God accepteth no partition, no maime in our ſeruice, but either all or none muſt be his. For a little leuen ſowreth a great deale of dowe, and a ſmall ſpot diſfygureth a fayre garment. Which S Paule vrgeth farre, by the example of Chriſte, when he ſaieth. *That Chriſt died for vs, to the ende we ſhoulde exhibite our ſelues holy & vnſpotted, and irreprehenſible in his ſight.* As though he ſhould ſay: Chriſt ſpared nothing, no not his owne life for vs, that by his example we might be prouoked to giue our ſelues wholy to him, and his ſeruice, without limitation or reſeruation at all, and thereby ſhewe our ſelues vnſpotted ſeruauntes and irreprehenſible. Which thing the Noble champion of Chriſt S. Baſile well conſidered, when being required by the Emperours leefetenaunte, to conforme him ſelfe in ſome ſmall thinges to the Emperours requeſt, and therby purchaſe quietneſſe to the whole church, rather then by obſtinacie (as he tearmed it) to exaſperate thinges worſe: hee anſwered, that perſwaſion to be fit for children and not for him: who was ready to ſuffer any kinde of death or torment rather then to betray any one ſillable of Gods diuine trueth: adding further, that hee eſteemed much, and deſired the Emperours friendſhippe if it might

Mat. 5.

Iacob. 2.

Apoc. 2.

Mat. 5.

God will haue vs perfect.

Leui. 3.
Num. 28.
Ezech. 43.

I. Cor. 5.
Coloſ. 1.

The noble courage of Saint Baſil Tho. li. 4. cap. 17.

might be ioyned with godlinesse, but if not, he must needes contemne it, as pernitious. So resolute seruantes had God in those dayes, and the like desireth to haue nowe.

Hereof also followeth an other thing which I had almost passed ouer vntouched, that a Catholike, may not procure any other to affirme or sweare for him falsly, that he hath been at Church, receiued the Communion, or the like: nor accept the same, if any woulde offer such seruice: but if others did it, without his procurement, he may holde his peace, and vse their sinne to his owne quietnesse, except Scandale shoulde insue thereof, and then were he bounde to disclose the trueth. For as I haue noted before, out of Saint Cyprian, he which seeketh sleightes in excuse of his faith denieth the same, and the seeming to obey lawes, made & published against true religiō, is takē by god for obeying indeed, & so punished for the fact it selfe. The which most worthy and excellent saying of Christ his holy Martyr God graunt we may al wel beare in minde, and execute, as Gods cause and glory shal require: especially those, which are by peculiar prerogatiue, called to the Publike trial of the same. Whom God of his mercie so strengthen with his grace, as his holy name may be glorified in them, and their Persecutors molified, by their constant, milde, & sober behauiour.

We may not procure others to say falsly for vs.

In Epist. cler. rom. apud Cyp. Epist. 31

And thus (my deere good friende) I make an ende of the first poynte, which I promised too handle, concerning the reasons which Catholikes haue, to stand in the refusal, of going to the church against their consciences: hauing said much lesse, then might be saide in this matter, and yet more then I purposed at the beginning. But I am to craue most earnestly at your handes, and of al them that shal chaunce to see this Treatise, to haue charitable consideration of my greate haste in writing of the same, whiche was such, as I had not time to suruew, or read any parte of it, ouer agayne. Wherfore, if any thing be in it, wherby you may be edified, or any way instructed: I am glad, and to Gods glorie only be it. If not, yet surely my meaning was good, & to no mans offence: only coueting hereby to geue some satisfaction to them in England, especially to her maiestie & the Right honourable her counsayle, touching the principles which catholikes haue, to refuse that conformity, which is demanded at their handes, the which as I haue proued they cannot admit, (remayning in conscience of the contrary Religion) without euident daunger of their owne soules. Wherof if her Maiestie, & their honours may in time bee made capable: then howsoeuer thinges passe otherwise, yet shal catholikes retayne stil, their deserued opi-

The conclusion of this first parte.

The first parte of the Authors meaning.

nion, of honest and true subiects, which they most desire, & the displeasure take against thē, for this refusal, be diminished, whē it shalbe manifest, that the same proceedeth not of will, but of conscience, & iudgement in Religiō, which is not in an honest mans handes to frame at his owne pleasure.

The second parte of the Authors meaning.

Moreouer, my meaning was to giue some information, touching the quality of this sinne of going to the church of a contrary Religiō, and his circumstances, for them, that eyther remayned doubtfull in the same, or not rightly perswaded. Of the which two effects, if any one follow, I shalbe most glad: if not, yet I serue (as I trust) such a maister, as rewardeth the affect, as wel as the effect, & the will, no lesse then the work it selfe. Wherfore, to his holy hands I commit the whole: assuring my selfe, that, as this cause of his catholike Church, importeth him more, then it doth vs: so his peculiar care of the same surre surmounteth any care of man, and therfore whatsoeuer shal become of this, or any other labour taken for the same: yet he will neuer cease to rayse vp men, for the defence of it, against all enemies to the worldes ende.

The nienth Reason.

THe last reasō is the example of Infidels & heretikes, al which procure to seperat thēselues frō thē of the cōtrary religiō, in ỹ act of prayer &c. Which exāple of it self mee think is a simple reasō to teach true Christiās what they ought to doe. And especially whē it is brought to proue, ỹ mē ought not to ioyne thēselues w̄ the cōgregatiō of the faithful, which by none other reason is disproued to be ỹ true church, but by a lewd & vnlearned suppositiō. But the Protestāts thēselues (saith he) are recusants also in other countries. Yea & very good cause why they should, seing they ought to abstayne frō idolatry & superstitiō which is committed dayly in the popish churches. But therby (saith he) It appeareth, that they goe quite against their own doctrine & example in Englād, which obiect the same to catholikes, as disobedience, obstinacy, and rebellious dealing within other countries, they themselues both teach and practise. Alas poore Sophister, this is soore stuffe. The true Christians teach and practise that they maye not be defiled with idolatry, therfore heretiks be not disobedient, obstinate and rebellious, when they refuse to communicate w̄ the true church & submit thēselues to ỹ godly lawes of a christiā magistrat. Yet the madde man pleaseth himselfe so much in this absurd cōscience, ỹ after he hath alleadged a large confession of one Iohn Gardi-

ner to proue ỹ Protestants refuse to communicate with papists, he saith. This Reason onely may suffice any reasonable man, especially, the Protestant, except he wil mislike with his owne doctrine, which condemneth me of hypocrisie, dissimulation, and renouncing of Christ and his gospel, If I present but my only body, to the churches of thē, whose religion, I am not perswaded to bee true. As though the Prince & Magistrats, ỹ execute the lawes for cōming to church, would haue the papists to come like hypocrits, dissēblers, & counterfeiters, & not rather ỹ they may heare the word of God preached, be instructed, beleeue, and be saued. But why may not this argument of exāple be retorted vpō his own necke. The Protestants recusants in other countries are not allowed by the papists (but against their wil) to alleadge their conscience for their refusall, but are eyther compelled to conforme themselues to Popery, or else are cruelly put to death. No more shoulde the pretence of conscience excuse the papistes, but that they shoulde receiue the same measure which they meate to others, and of ỹ cup which they haue mingled to other, be made to drink a double portion them selues. Apoc. 18. After this he putteth a case and question whether he might resort to such assemblies, as should be pretended to be kept in her maiesties honour, but indeede wee greately to her dishonour, vpon any inuitation of friendes, or commaundement of authoritie, and how her maiestie might iustly conceiue of him, in such resorting: in the ende, He concludeth, that in the assemblies of the Protestantes, in their church: he shall heare the maiestie of God dishonored, his sonne slaundered, his holy woord falsefied. O monstruous inuention, Is Gods maiestie dishonoured, where he alone is taught to be honored, serued, obeyed, glorified in all things? Is his sōne slādered, which is taught to be our only spiritual king, prophet, & high priest, sauiour, redeemer, mediator, aduocat, & head of his church: Is his holy word falsified, which is set forth to be the only sufficiēt rule, directiō & doctrine to instruct vs in all trueth. As for ỹ impugning of Gods church, discrediting of his saintes & martyrs, reuiling of his bishops, & pastours, and seduction of his people into heresy, are meere slaunders, as voyde of trueth, as they are of proofe. And therfore the comparison & example which followeth as they may serue where truth is defended against heresy: so are they altogether preposterous, where heresy is mainteined against true religiō. But now he maketh an answere to an obiectiō, and saith he

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Neither ſufficeth it to ſay, that thoſe ſuppoſitions are falſe, and that there are not ſuch things committed againſt God at the Proteſtants churches & ſeruices: for howſoeuer that be (wherof I diſput not, nor yet, I being in hart of another Religion, muſt needs thinke, not only them, but alſo al other Religions whatſoeuer to commit the ſame, as I know they doe alſo thinke of mine. The concluſion is, that they muſt not doe any thing againſt their conſcience, vpon diſſimulation &c. Wherto I yéelde, but it is the Magiſtrates duety to prouide, by doctrine & penaltie, that their conſcience may be better inſtructed, eſpecially ſéeing this their Patrone, groundeth all his reaſons vpon falſe ſuppoſitions, whereof hée will not diſpute, becauſe hee knoweth hee is not able to defende them. And therfore the Prince and Magiſtrats can no more be moued with theſe niene Reaſons, not to procéede in execution of the godly lawes, then the Iudge on the benche can bee mooued by as many reaſons, that ſhew no more, but how haynous a thing it is to condemne an innocent, to forbeare pronouncing of ſentence againſt one that is conuicted at the barre of felony. The reaſons thus vnreaſonably diſcourſed, hee gathereth out of the ſame, certayne ſhorte concluſions, which becauſe they are all aunſweared before, I will not now ſtand to repeate the anſweres, only where any new matter occurreth, I wil briefely note it vpon the firſt concluſion: hée aunſweareth another concluſion, that no power vppon earth canne diſpenſe with goyng too Churche, whiche is prohibited by the law of GOD and nature. Here hee biddeth open warre to the Canoniſts, which defend that the Pope may diſpenſe almoſt with al matters. And ſée wée not in his diſpenſations for marriage, that a man may marry his brother or ſiſters daughter, which is contrary both to the law of God and nature, that the Pope doeth diſpenſe with ſuche marriage, what the Pope did offer by his letters to her Maieſty, I neuer heard it reported whiche he ſaith is geuen out by ſome greate men. But I haue heard of them, whiche affirmed that they haue ſéene, the Popiſh Diſpenſation, ỹ for time of Schiſme, a Prieſt might go to Church & more thẽ that.

Leuit. 18.

In the 3. concluſion is contayned a caſe with 4. qualifications, in which a papiſt might lawfully goe to Church, namely, for ſome méere, particular, knowne, tẽporall buſineſſe, without geuing any ſigne of reuerence and honor to their ſeruice. Which is nothing to ỹ purpoſe or matter in queſtiõ, whiche is, whether Papiſts ỹ are ſo obſtinate

obstinate & they will not bee taught, are to bee compelled eyther to yeelde too instruction, or too suffer punishment vntill they shalbee willing.

In the later end he shameth not to repeat, that his meaning was to geue some satisfaction to her Maiestie, and the Right Honorable of her councell, touching the Principles (he should rather haue said the petition of principles) which catholikes haue, to refuse that conformity, which is demaunded at their handes. May rather her Maiesty and Councell, when they see that Papistes haue no reasons to yeelde for their obstinacie, but such as stand vppon so vnreasonable suppositions, as no man liuing, would graunt against his cause and religion, they may bee better encouraged to proceede in punishing that contumacie, which is not grounded vpō any approued reason or authority of Gods worde, but vpon the meere wilfulnesse and suppositions of wicked and vngodly men, whiche howloeuer beyng nowe disappointed of the intended massacres and treasonable purposes, they woulde be taken for honest and true subiects, yet can they not perswade any wise man, that they depending vppon the oracle of Antichrist, who hath taken vpon him, like a proude Instrument of Satan, to depose her Maiesty from her royal throne, and to discharg all her subiects of theyr duetie and obedience to her highnes, may be true or faithful subiect to their Prince, except they doe vtterly renounce and defie the Pope.

The first part of this treatise beeing ended, I knowe not what friende of his maketh his excuse for omission of the second & thirde part promised in the beginning, whereof the one was, what way or meanes Papistes may vse too remedie or ease themselues, of this affliciō now layde vpon them, for their conscience. The other if that way or meanes doe not preuayle, then howe they ought too beare and indure the same. These parts the writer (saith he) partly by euill disposition of body, and partly by other sodayne busines falling vpon him, hee was inforced to leaue out.

But the contents of the second parte which is missing should be to shewe (as hee sayth) How the only way which catholiks haue of remedie or easement in these their afflictions, is prayer & humble recourse vnto the good nature, mercy, & wisedome of the Queenes Maiesty: confuting the custome of al heretikes, which in euery countrie where they are contraried, seeke to molest and disturbe by rebellion, their Lords and heades.

What needs the confutation in writing, when wee haue seene it in practise of deedes. Let the rebellion in the north serue for a good example, to confute all heretikes that rebell against their Princes. Let the procurement of inuasion of the Queenes dominions by the Italians and Spaniards vnder the Popes banner displaied in field and vpon fort, declare, what humble recourse they make by petition, yea let a whole hundreth (I thinke) of practises, within these 22. yeeres, (whereof her maiestie and her honourable councell are priuie, and by Gods grace haue preuented them) declare that the onely remedie which Papistes seeke, is by prayer to God. As for treasons, poysons, witchcraftes, coniurations, and other deuilish deuises, haue they not proceeded from them: y seek none other meanes of remedie, but by instãt prayer to God. And humble supplications to her highnesse? But the heretikes (saith hee) teache the same to be Lawfull, the one of them saying: for which he quoteth *Luther in assertione Artic. damn. in Bull. Leon. 10.* and Wickeliffe Counsaile of Constantia *Sess. 8. & lib. 4. Trial. cap. 36.* That Christians are bound to no Princes lawes, and therefore it is lawfull for the subiects to rise against their Princes, and punish them at their pleasures if they rule amisse.

This detestable slander indeed, is most vniustly laid vpõ Wickliffe in y wicked counsel of Constantia, 40. yeres after he was dead, which is manifestly disproued by his owne workes yet extant to be seene, in which he teacheth the contrary, but it is a slander, without all colour, y Luther should so teach, except it were whẽ he was a Papist. The other for which he quoteth, *Caluin. lib. 4. instit. 10. part. 5.*) is charged to say, That howsoeuer the prince ruleth well or euill, yet his lawes binde not the subiectes to obey in conscience, but onely for feare of temporall punishment, so that if the subiect were of abilitie, to resist the prince, he might without sinne doe the same. Let any man that will turne the booke, and if he finde in Caluine these words, or in the doctrine of them, let him boldely condemne Caluine, not onely for an heretike, but also for a common enemy of mankinde. That whiche Caluine speaketh, of the spirituall libertye of a Christian mans conscience, whiche must bee kept wholly in subiection vnto God, how maliciously this lewd writer drawеth to such seditious heresies, fiue hundreth places in Caluins workes directly condemning all rebellion, sedition, and murmuring against Magistrates,

and

and exacting obedience vnto them, not onely for feare, but also for conscience sake, doe most abundantly demonstrate. But what the doctrine of the Papistes is concerning obedience, to lawfull Magistrates, let the Bull of Pius Quintus and the same repeated by Gregorius 13. against her Maiestie, sufficiently beare witnesse. Except you wil say these Popes, for geuing such Bulles, and al Popes for clayming and practising such authority, are Heretikes. If your popish doctrine, and practise had beene against rebellion, why did not your Pope excõmunicate the procurers and stirrers vp of ỹ rebellion in the North: or, if he lacked time because it was suppressed before knowledge coulde come vnto him. Tel vs I pray you, how many of the knowne rebelles that fledde ouer the Sea, haue byn excõmunicated for raysing war against the Prince, in her owne dominions? Doeth not your open acceptation of them, without any penance or satisfaction, declare that your church well liked of their traiterous fact? Yea, from whence proceeded the whole traiterous attempt, but from the Popes approbation and promises. You deceiue your selues to much, when you thinke to take the charge and crime of rebellion and treason from your owne consciences, and to lay it vppon Luther and Caluines backes, and imagine you shoulde finde credite among wise men. There were other secrete causes why this second part was omitted, as there be other meanes of easement, whiche you daily seeke, and therefore doe allow, whatsoeuer you pretende to the contrary.

As for the third parte of considerations and comforte were to small purpose, except you did first prooue the cause of your suffering to be good and godly: for not the paine, but the cause maketh a Martyr. Which seeing you are not able to defend, you suffer not as Christians, but as euill doers, not as humble Martyrs, but as obstinate and rebellious Heretikes.

God be prayſed.

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